The American Missionary

S. L. LOOMIS, D.D., *Managing Editor* S. E. QUIN, *Business Manager*

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"The Dawn"

THE Congregationalist begins its report upon the great Springfield National Council meeting by saying, "The prediction that we are entering upon a new, heroic epoch in religious life and fellowship seems already coming to fulfilment. The dawn is here." Never have the Congregationalists faced their world task with more seriousness or more enthusiasm. The survey of that task in the wonderful Wednesday program, culminating in its visualization in the Pageant, where the whole world-wide work stood forth upon one stage, and then the completion of that survey by the several meetings of the several societies, brought the whole delegate body of our Congregational churches face to face with our total Congregational responsibility. It was this that inspired the following resolution which ought to be read in every pulpit.

"The National Council, receiving the reports of its Mission Boards, is impressed anew with their significant service, with the urgent need of the men, women and children under our care, and with our opportunity in and through these our agencies to build the Kingdom of God.

"We therefore recognize the imperative call for the full apportionment of $5,000,000.00 to accomplish our work. The budgets of the societies are real budgets. The total budget is a real need. It is not one penny less than our full share in the Christian work of the world.

"We look forward with confidence to raising the full apportionment in 1924 by the use of the Every-Member Canvass plans now in progress, and we pledge ourselves and urge upon our fellow Congregationalists the utmost loyalty and cooperation for the attainment of that objective.

"But we will not wait for 1924. We here express our gratitude for the inspiration we have received at this Council. We declare our determined purpose to 'Take Jesus in Earnest.' Facing the world's needs afresh, we now make our sacrificial gifts, and we call upon the members and constituents of the Congregational churches throughout the country to join us in such gifts that we may achieve our full apportionment aim for the current year."

It remains for us ministers, churches, individuals to get behind our National Council and make good what it has been saying in our name.

Let us go to work and raise that five million dollars. Let every man of us resolve that so far as he is concerned the Council's plan shall not fail.

December ninth, with its Every-Member Canvass, is a day for turning words into deeds. What do you say? Will you "follow through"? Will you help your church faithfully to support your Council?

THE COMMISSION ON MISSIONS

The Women's Share in the Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion*

"'WHO constitute the fourth group?' you ask. That is another story. Watch this space next month for the answer." So run the closing words of an article in THE AMERICAN MISSIONARY for November.

Here is the answer. **The fourth group of the church forces who have Every-Member Canvass responsibility comprises the women.**

All over this land Congregational laymen have been asked to do two things this fall: First, to get churches to make a thoroughgoing use of the Every-Member Canvass, and, secondly, to urge their fellow-laymen to take the lead in the set-up and conduct of the canvass.

The pastor's share is counsel and dynamic. There are nearly 6,000 Congregational ministers the country over, whose business it is to encourage folks to attempt what many have thought to be unattainable.

The young people's specific duty is the publicity end, with their posters, charts, exhibits and dramatizations.

The fourth group comprises the women. Do you women who are members of the Congregational churches, and those, who though not members are intimately connected with the church life, ask what you can do to help about the Every-Member Canvass? Then read on.

1. **You can see that the most responsible positions of leadership are given to your very strongest women.** I mean the women who have the keenest minds, the biggest hearts, a sense of humor, balance, good judgment; the most magnetic personalities, who respect the past but are willing to shatter any precedents for the sake of progress—the sort whom every community was constantly utilizing in war days. Only the very finest leadership is good enough. The first thing you women can do is to take an inventory of your resources and then push your best women to the front.

2. **You can be literature specialists.** Plan to be the skilled advisers of your pastor and the Every-Member Canvass Committee in this particular. Divide up your forces. Assign to one group investigation concerning the literature about the local church. Have these people constantly on the search not only for the newest but the most worth-while material.

Place in the hands of another group the Joint Catalog of the literature of all the missions Boards. Urge this section to get and read every new piece which any Board issues. Let the best be culled out and let the committee be ready at all times with the facts for those who may have need thereof.

Assign to another group the study of the Commission's promotional literature.

A fourth group may well become the circulation managers in the local church for THE AMERICAN MISSIONARY, THE MISSIONARY HERALD, THE CONGREGATIONALIST. Plans on a national scale, calling for a skilled and well-considered handling of the problem of the distribution of literature at State Conferences and Local Associations, should shortly be launched. It is entirely

possible that this work may constitute another feature in the women's share.

3. **You can pave the way for a successful canvass.** In one of our largest churches, a few days prior to a recent canvass the women of the parish staged a preliminary canvass. They organized and zoned and districted and called, but they asked no money. They simply told the story of the issues involved. They presented the case for the local church and its world-wide work. They left no cards, they asked no subscriptions. They told a story and they left.

But the people had ten days to think about that story before the financial canvassers came. When the results of the canvass were tabulated, it was discovered that the visits of these women had made a difference in the results of hundreds of dollars.

Why not a corps of pre-canvass visitors this year in every church in the whole country!

4. **You can be a gleaner.** The one feature in a canvass, which after all tells the story, is the "follow-up." If you have read the story of the Winnetka church written up in "How To Raise Money For a Church," you will recall that when the people went out for practically twice the sum raised the previous year, less than one-half of the amount was secured the first day. But when the returns were all in, the goal was almost reached. This incident reveals the value of the "follow-up." When the canvassers call it is always true that some people are out, others are absent from town, some haven't decided what they want to do. I repeat, it is a thoroughgoing "follow-up" which brings the subscriptions up 100 per cent to the goal.

Now in the churches where the canvassers are all men it is their part to complete the "follow-up." Many will do so, but there is a considerable group where, with the best intentions on the part of the men, there will not be any "follow-up" unless you take over this work.

5. **You can help finance the whole undertaking.** The day has come when the several interests which should profit by the canvass can prosper only together. The local church cannot win a permanent success apart from its devotion to its world-wide work. There can be no continuous world-wide ministry without an adequate base of support.

No one of the missionary agencies can thrive alone. They are too inter-dependent.

We must talk about the work, one and all inclusive. We must talk about the local church and the world-wide work not as if they represented two separate issues but as if they were one, as they are.

Furthermore, the day has come when the surest way to secure the fullest measure of support for any interest which may be especially dear is to give one's enthusiastic support to the entire budget. Our combined efforts for the $5,000,000 will bring us closer to securing the needed measure of support for each one of the several Societies than concentrating attention on the needs of one Society alone. You women believe this. You can be counted upon in this particular.

The glory of the 1924 Every-Member Canvass Plan is that it plays no favorites yet overlooks no interest. Its joy is to secure for each its full share, and it has no joy apart from securing a full share for each.

Here then is the women's share. 543,540 women are members of Congregational churches in the United States. That number remembers easily, does it not? Out of every eight members of Congregational churches, five are you women. No minority group, you.

WHAT WILL YOU DO WITH YOUR OPPORTUNITY?

The Use of the Bible for Devotional Culture

By FREDERICK L. FAGLEY

BIBLE reading has very great value as a means of grace in the development of the spiritual life. In the first place, Bible reading will teach one the language of devotion and give to the reader the means for expressing the aspiration and hope of his soul. This is a most needed requirement for the devotional life. The religious teachers recognize that one of the first steps towards any progress in personal devotion is to learn the language used in prayer and aspiration. The story is told of a correspondent of a large business concern who had been invited out to dinner by a friend. At the table the host asked him to say grace. It was a new experience, but he was not to be found wanting. "Dear Lord," he began, "we thank Thee for all Thy favors of recent date. Permit us to express our heartfelt gratitude. We trust that we may continue to merit Your confidence and that we shall receive many more blessings from You in the future. Amen." No doubt many readers of this have found themselves in a like situation; and we all know how much care is required to teach children the use of "thee" and "thou," as well as scriptural phrases which have been used through the ages as the vehicle of the soul.

In the second place, Bible reading gives one a knowledge of the way in which many men and women, through a long period of years, found comfort in communion with God. Who can read the prayer of the life of David and not feel encouraged to find for one's own self the source of divine comfort? Who can read the prayer of Solomon at the dedication of the temple and not feel the subtle appeal of the House of God to the mind of man? Who can read the story of the Christian martyrs without desiring above all else to know that source of power which gave them their strength? Who can read the life of Christ and not have it borne in upon him continually how Christ found strength in prayer? These and many other examples continually impress upon the mind of the reader the ways in which other men in other ages found courage and strength and peace in God, for the Bible is a great book of testimony of the experiences of men in religion.

In the third place, the reading of the Bible gives one detailed instruction as to how to proceed if one desires to know the secret of spiritual life, for as we read the pages of the New Testament especially we find paragraph after paragraph of instructions—how one is to seek God; how to follow Christ; how to live at peace with his brethren; how to build his own life so that character shall be developed and one find himself securely anchored to the enduring realities of life.

But above all these—and any one is sufficient in and by itself to cause one to be faithful in Bible reading—there is a fourth consideration which outweighs them all, and that is that *the reading of the Bible is one channel by which the Holy Spirit teaches the love of man.* This is not a theory or a doctrine, but is a fact attested by countless men and women who have found

that as they read the words of the Book there has come into their being a new power of the Spirit beyond the thought of the passage, beyond the circumstances surrounding the incident which is recorded, beyond the truth that it recited. There is this mystical power of the Spirit which becomes effective in human life as one reads the words of the Holy Book with one's soul open toward God. How many have been strangely moved after reading the Bible, how many have found their courage returning, the power of endurance strengthened and faith renewed by reading the inspired words of the Holy Bible! And this fact, attested by the common experience of mankind, is that which makes Bible reading absolutely essential to spiritual help.

Encourage Habits of Bible Reading

There is no more insistent duty resting upon pastors than that they shall encourage their people in habits of Bible reading. Some find strength in one course of action and some in another. To a certain type of mind the greatest good is had by setting aside some period in the day when a short portion of the scripture shall be read, and day after day the soul is refreshed by this period of reading and contemplation. There are others who find that to get the greatest good from their Bible reading there must be a longer period of reading. I know one devoted Bible student who is greatly helped by sitting down with the Bible and reading perhaps for two hours at a time, and then he may not read the Book again for some days or weeks perhaps. But in time he returns to the Bible for a season of refreshment. Each one will know how best to find strength in the practice of Bible reading. But we do need this strength. There never was a time when the world needed more the calming, strengthening influence of the presence of the Spirit; there never was a time when the world needed more to know the secret of enduring grace. And here is one means which pastors have at hand and which can be used by them for strengthening the spiritual lives of their people and helping to open the way, that the Holy Spirit of God may abide in the hearts of men.

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"The Bible reports the high spots in the growing acquaintance with God experienced by one section of the human race. Its outstanding feature is its report of the religious experience of Jesus Christ and of men who followed his lead. The comparative value of its very different parts, produced in widely separated periods of time, and the extent to which it may incorporate erroneous and transient ideas are matters which can be settled by critical study. Its challenging feature is Jesus Christ and his wonderful way of living. This challenge is insistent and unavoidable, a challenge that is involved in the very nature of life. It stands out to be met in some way by every man, no matter what he may think about the credibility or incredibility of some parts of the Bible.

"In the Church's Bible School the long history of God's will unfolding in human experience is studied, and life grows stronger and deeper. The book born out of life touched by the Spirit of God pours its message into the lives of those who study it. It is the Book of Life."—Bosworth.

The Congregational Hand Book for 1924 contains Daily Bible Readings for the year. They are based on the International Sunday School Lesson Topics for 1924. Copies can be obtained at 4 cents each, postpaid, from the office of The Commission on Evangelism, 287 Fourth avenue, New York City.

THE PASTORS' SECTION

Three Opportunities of the Spirit

From a letter addressed to a beginner in the Christian ministry by an aged parson

I COULD give you advice by the barrelful, my dear fellow, good advice too, and I am sorely tempted to do so; but, remembering that every man must work out his own problems, and that there is no wisdom like that which accrues from experience, I forbear. I should like, however, to tell you about a few things that I have found out in the course of my ministry from which you may perhaps get a useful hint or two.

You must already have discovered that it is a minister's hardest job to keep himself and his people keenly alive to spiritual realities, to stand strong against the downward drag of materialism, for which the old-fashioned name is *worldliness*. In this stupendous task I have found valuable allies in the three holidays that cluster about the close of the year.

I'm sure it is worth while to make much of Thanksgiving Day. Take the Thanksgiving Proclamation—in that great document the President of the United States takes your pulpit; through his lips the Nation speaks, calling her sons and daughters to reverent and grateful worship. To blunder and stumble through a paper of such dignity is atrocious, to omit it altogether, as some have done, is little less than a crime. It should be read distinctly and impressively. Unless you are a better reader than I, you will do well to go over it carefully beforehand. Late in my ministry I have discovered that The Proclamation becomes doubly impressive when the people rise to their feet and stand while they listen to this message from their Chief Magistrate, and at its conclusion sing the hymn, "America."

Ingratitude is the meanest of vices.

"That man may last, but never lives
Who much receives and nothing gives,
Whom none may bless, whom none may thank
Creation's blot, Creation's blank."

No one deliberately intends to be ungrateful—we are thoughtless, that is all—and when you urge your folks to "count their blessings one by one" you will find that they respond to the suggestion. All this should come as a preparation before the feast day. As for public worship upon Thanksgiving Day itself, what with visits and domestic duties I've found it a hard matter to get my people out to church. The most successful Thanksgiving services I have known are union meetings, where all the churches of a town or neighborhood come together, so emphasizing their common faith, and where an attractive order of worship with music and addresses is arranged.

But Thanksgiving is, and has been for a long time, preeminently a home and a family day; and this is well. One cannot put too great emphasis in these homeless times upon family life—upon the fact that every household is, or ought to be, a household of God. Nothing could be more absurd than a Thanksgiving dinner where there is no giving of thanks. Yet I am afraid that some of your folks will start in to carve the turkey without a word to him "from whom all blessings flow." You know how, in their dread of cant, many

excellent people go far to the other extreme and are very shy about opening their lips in prayer, even before their own family. What would you think of printing on your church calendar a brief prayer to be used at the Thanksgiving dinner?

Christmas is a great day for us all, but especially for children. I have made a lot of it in my time. I have not taken pains to interfere with the Santa Claus myth. It is not a lie, nor the cousin of a lie; it is a sort of fairy tale and is usually so understood by the children. It is better than ordinary fairy tales, for that beloved friend of little people has reality about him, being a sort of personification of the Christmas spirit of kindness and goodwill which is among the most genuine things in the world.

But the point to be emphasized with the children is the fact that Christmas is the birthday of Jesus. You celebrate the natal day of one you love by bringing him gifts. In the case of the Great Brother, you cannot give to him directly, so you give to his friends for his sake. It is a beautiful custom, when on the Sunday before your boys and girls bring a heap of gifts to be sent to less fortunate children. Yet one must be careful not to give the impression that Our Lord's only friends are poor people. The truth is that the distinction we make between rich and poor cannot count for much in his eyes, and that before him we are much more equal in station and estate than we are apt to think. Every Christmas gift that is an honest expression of a genuine love, whether it goes with the missionary barrel or is crammed into one of the stockings that adorn the family mantel, every such gift is appropriate to Jesus' birthday because it is bestowed on someone whom he loves.

All this is commonplace enough to you, my dear fellow, but you'll be surprised to find how many of your folks never think of domestic affection for what it is; about the best and noblest of the fruits of Christian Faith.

You'll find, as you get into the hearts and lives of your people, that to many of them Christmastide, with its custom of giving and receiving, brings intolerable burdens. It is a season that they anticipate with dread. I have felt it my part to do everything in my power to relieve them of that load. "Make it simple, make it simple!" I've said. "Remember that the thing of real importance is not the gift but the spirit which the gift expresses.

New Year's Day, as a time of spiritual opportunity, is not inferior to the other two festivals. For old people its message may not be so impressive as that of Thanksgiving, for children, not so impressive as that of Christmas, but for men and women in the full tide of life, their burdens upon them and the unseen future with all its hopes and fears stretching out before them, it speaks with thrilling power. New Year's Day is a great time for bringing men to a sense of their dependence upon Almighty God.

At the turn of the year, I try with all my might to persuade my folks, amid the hurly-burly of life, to stop and think—to look before and after and to look up. Which of us, if he would only take time, even a few moments, for serious reflection—which of us would be willing to move forward into the unknown reaches of the coming year without the help and blessing of God?

I have found the watch meeting of New Year's Eve helpful; even more helpful in localities where it is observed as a legal holiday, a little informal prayer meeting on the first morning of the year. But the most helpful and blessed of all New Year's celebrations is the Lord's Supper on the first Sunday in January, where we all meet the Master himself as guests at his table. He looks into our faces, he takes our hands, he whispers to our hearts, he sends us out upon our paths with the words, "Be not afraid; but go forward, for I go with you."

S. L. L.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

What home missionary church is in need of a pulpit Bible? Quite a supply of second-hand Bibles in good condition have been received at this office and several more have been promised. Write to the Publication Department for further information.

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Rev. Fred P. Ensminger, Conference Superintendent in Tennessee, Kentucky and the Carolinas, reports a busy summer in his bailiwick. The regular preaching force was aided by twelve student workers of the Sunday School Extension Society and one student pastor appointed by the Home Missionary Society. In addition to doing the many tasks required of a general worker in meeting present needs and planning for the future in this great border section of the country, Mr. Ensminger has been interested in raising money for the churches in North Carolina and Kentucky.

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January is one of the months of the year which the Sunday Schools of the country devote to a study of the work of the Home Missionary Society. The material has been prepared and sent to all the Schools enrolled as World Service Schools. Samples have also been sent to all superintendents of Congregational Church Schools. There is a dialogue, entitled "After Ellis Island," and a story, called "How the Minister Was Paid." This material, with a pamphlet giving definite objects toward which the children may contribute, will be sent out in quantity on application.

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Mrs. Pratt reports that there are a large number of children at Ellis Island and very little material on hand with which to keep them busy during kindergarten hours. She has asked specially for rubber balls; kindergarten paper, sizes six by six and four by four; paper suitable for making chains; paste; drawing paper and pencils; paint boxes; pieces of wash materials, one to two yards in length; thimbles, all sizes, but especially for small children; articles from the ten cent store stamped for embroidery and embroidery cotton; blocks of all sizes; and games for boys. The Christmas season usually brings a great deal in the way of toys and helpful material to Mrs. Pratt, but it should be borne in mind that at certain times of the year there is a great rush of foreign peoples to these shores and at such times the kindergarten is greatly crowded. Right now is the opportunity for the young people in our Sunday Schools to do a real missionary work. See that Mrs. Pratt has the equipment necessary to carry on her work. Address Mrs. Jennie F. Pratt, Missionary Room, Ellis Island, New York.

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A very fine program was rendered by the Tennessee Woman's Union and Branch of the Woman's Board of Missions of the Interior at Pilgrim Church, Chattanooga, November 13-14. Dr. Mary E. George of Chattanooga presided and Mrs. William Jeffries of East Lake had charge of the devotional period. Mrs. Charles Kuster of Chattanooga, Mr. Charles Baumgart, Memphis, and Miss Miriam L. Woodberry of New York, were among the speakers.

"Go to Blaze's"

By Alfred E. Randell, D.D., *Jamestown, N. Y.*

SOUTHWESTERN New York is beautiful. Its inhabitants admit it; its visitors sometimes shout it. True, its winters are rigorous, but its summers are almost ideal; and when Jack Frost takes up his paint brush in the fall, he lavishes his most gorgeous colors upon the wooded hills with such superb skill that the varieties of delicate shades and brilliant hues fairly mock the futility of human speech.

The cities and villages of this district are about a century old. Two of them celebrated their one hundredth anniversaries some months ago. Pioneers, long dead, are being publicly eulogized. Their courageous enterprise, their industry and thrift, the pranks they played upon one another, their neighborhood ideals, as well as their community quarrels, are being recalled with such a wealth of detail, that even a comparative stranger experiences little difficulty in visualizing the past.

REV. A. K. BLAZE

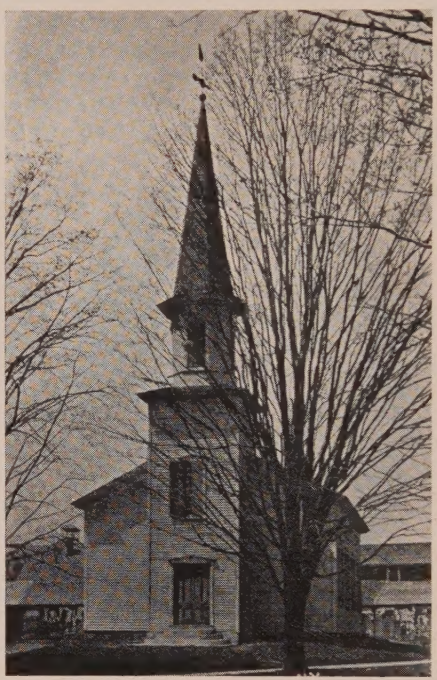
Congregationalism can claim only a very modest share in shaping the life of these communities. Our churches are not numerous in this section of the Empire State. We have fewer today than we had twenty-five years ago. Some of those that are still functioning have had a very precarious existence. The larger towns and cities have made big draughts upon the ambitious and enterprising youth of the villages and rural communities. Here and there are villages almost deserted which, in former days, were prosperous and flourishing centers. Wherever a village church has weathered the changes of time, and continues to hold high the torch that lights the way in Christian living, it takes but little scratching beneath the surface to discover a record of inspiring devotion and heroic struggle on the part of its members. The story of one such church, emerging from a period of discouragement into an experience of renewed life and happy achievement, is a remarkable and convincing testimony to the value of wise and efficient home missionary help.

Ellington is a small village with a big reputation. One glance at its commodious, well-built, well-equipped school building gives a clue to the character of its people. Its few business houses face in upon the square village green. The surrounding country is devoted chiefly to dairy farming, with a little maple sugar industry and some fruit orchards thrown in for variety. The annual town picnic is a rip-roaring affair. Clean sports, races, good band music, speakers and singers, baseball games, and all the other usual attractions for such occasions, bring together a good-natured if somewhat boisterous crowd of from three to five thousand people.

There are three Protestant churches in the village, the oldest of which is the Congregational. Out from that church have gone from time to time, men and women, who today are held high in public esteem, stand well among their colleagues in professional and business life, and who are giving generously of their time and money and ability to the First Congregational

Church of Jamestown eighteen miles away. What was Jamestown's gain was Ellington's loss. Yet through the years the Ellington church maintained its work and helped to leaven the life of the community with its Christian fellowship and service.

A very few years ago, days of discouragement came to them. Prices slumped after the war. Such leadership as could be secured left much to be desired. The building of good roads and the advent of the automobile had already subtracted from the Sunday population of the countryside. Meetings dwindled. The pastor moved out. The church gave up its morning and evening worship, but continued to maintain its school and Ladies' Aid Society, and made occasional remittances to the benevolences of the denomination. For nearly two years things remained at a low ebb.



CONGREGATIONAL CHURCH, ELLINGTON, N. Y.

Enter the new minister, Rev. Arthur K. Blaze. A spiritual climate must be felt to be appreciated. Statistics may be helpful but they necessarily omit some of the most vital items. Mr. Blaze not only made nearly two hundred calls during the first four months of his pastorate at Ellington, but established himself on a footing of real friendship with the people in those homes, as well as with every Tom, Dick and Harry he might meet on the streets or in the postoffice. The Farmers' Grange wanted his membership and got it. Social enterprises backed by school or fraternity sought his cooperation and he gave it freely. The attendance at morning and evening services grew. A prayer meeting was organized and maintained through the months that have ensued. A Christian Endeavor Society meets on a week night with an average attendance of twenty-three. Eleven new members united with the church at the first communion service, eight on confession of faith. Plans are under way and money pledged toward the building and equipping of a fine social room beneath the church auditorium. A newly organized Sunshine Class has started a fund for the purchase of a church bell. Special days like Easter and Mother's Day have been observed in such a way as to fill the church with happy and earnest worshipers.

Three factors have combined to bring about so desirable a change in the Ellington church. First of all, the State Conference Superintendent, Dr. Rollins, gave his prompt and wise assistance. Ellington is five hundred miles away from headquarters. Yet the Superintendent found it possible to visit the little village in person, driving through rain and mud to keep an appointment with a group of earnest people. Once the facts were in his possession he made an arrangement which strained the traditions of the autonomy of the local church almost to the breaking point, but not quite. He promised to recommend a small grant to help them financially, and asked for the privilege of send-

ing them a leader, with the understanding that unless there were insuperable difficulties in the way, they would trust to his judgment and give the man the call. Then he found the man.

In the second place there was a group of earnest Christian men and women who were ready to make real sacrifices in order to change defeat into victory. When Mr. Blaze arrived they gave him earnest and continued support. There may have been some doubt as to the wisdom of some of his plans and proposals; if so they kept their doubts out of sight. They followed where he led and discovered before long, that they were actually doing some things for their village that they had supposed never would be done.

In the third place, Mr. Blaze won his way into the affections of his people by his indomitable good cheer and sincere desire to be of help everywhere. An Ellington man said to the writer a few weeks ago, "Dr. Rollins is surely some good picker. He could not have suited us better in a hundred years." A month before his appointed wedding day, Mr. Blaze fell and sustained a badly fractured limb. In the weeks of convalescence, necessitating the postponing of cherished plans, the writer saw him repeatedly. Propped up in bed, punching out sentences by means of a typewriter, preparing sermons for his people, arranging all the details of the work, securing the consent of some of his laymen to read what he so laboriously wrote—it is no wonder to me that when his Sunday School class obtained permission from the physician to take him to church on Children's Day in a wheel chair, and surprised him by coming for him on that morning, his entrance to the building was the signal for the whole congregation to rise and in grateful hymn and prayer express their joy over his recovery and return to the work of his heart. And that work is growing by leaps and bounds.

The parsonage has been completely renovated. Paint and paper, electric lights and new heating apparatus have made the house so long empty look cozy and inviting. In it live two people who are supremely happy that it has been given to them to be comrades in the gracious ministry of a home missionary pastorate. If you want to know more about it, follow the directions given in the title of this article.

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A Little Minister's Experiences

By Rev. W. J. Davies, *Eagle River, Wisconsin*

THE emissary of the Kingdom does not choose his field of activity. He is "sent" and must regard his parish as a place where the Lord promised to go with him and strengthen and inspire him.

When the writer first set foot in Vilas County, he shared the feeling of the Israelites—that he was in the wilderness without an idea of what the promised land was or where it lay. There were cut-over lands, marshes, burned areas, stretches extending miles without a habitation, old camp sites and water, water, water. The native seldom realizes the feelings of the foreign-born on entering the country of his adoption; neither can the people brought up in the surroundings just described understand the feeling of loneliness and dreariness that takes possession of the newcomer when he begins to tread the wilderness that is to become his promised land.

The first comforting assurance was in finding that people are people wherever they live. Lumber-jacks and miners are alike human; their wives, mothers and sweethearts are the same

WHERE THE SUNDAY SCHOOL WAS ORGANIZED

loving, self-sacrificing women that are to be found everywhere. Men with top shoes, stockings showing a few inches higher, woolen shirts, stag pants, and turkeys on their backs are not dissimilar to the black-visaged men who toil in the bowels of the earth, the paint-brush man, or the medicine man. In all stations of life the minister is the consoler in times of tragedy and is often an amused witness of unconscious comedy.

The diary of my first year on this field is filled with experiences that it is hard to believe are often duplicated. I was called upon to hold a funeral service at a certain point of the parish and what did I find? No undertaker, no hearse. The minister was also the undertaker, and an ordinary farm wagon, cleaned for the occasion, served as hearse. Think of that cortege as it wended its way from cut-over surroundings to the village church and thence to the cemetery. Two cars for the clergyman and pall bearers; the improvised hearse, and three cars for the relatives and friends.

An old Polish couple, too old to earn their bread by the sweat of their brow, must look to friends to keep the wolf from the door. A bundle of clothing is prepared and the pastor proceeds to the little shack the old couple call their home. Unconsciously he resembled a peddler. The door was opened by the old lady sufficiently to allow her face to be seen and to express, by a shake of her head, that she wanted nothing. "No money," she said. By dint of a little pressure the door was opened gradually and the pack placed on the floor. A skirt, apparently just the thing, was taken from it. Again a shake of the head said "No money." So garment after garment, from hat to shoes, was brought from the bundle and placed on a chair. "No money" was the only answer. The "peddler" threw his pack in a corner, left the clothing on the chair and waved his hands to indicate that all belonged to the old lady. Then the significance of the visit dawned upon her. She threw herself into his arms and planted a kiss on his cheek. The wet spots under his eyes had to be brushed away when he finally left the place. Would

he go back to the city? Having seen a human need and having been able to supply it, would he run away from another such experience? Having been a medium of usefulness and comfort at a settler's funeral, would he quit? Not so long as the Lord sees fit to permit him to stay.

What use is a Sunday School? One community, where practically the entire population made its living from the summer tourist trade, had no time for Sunday School. But it was different at another point in the parish where Finnish and Bohemian settlers prevailed. A good English mother saw the need and we helped her to organize a school. Sometimes we took the folding organ to help with the singing. How those kiddies gazed at the "suit-case-looking thing" when the strains of "Jesus Loves Me," and "Jesus Bids Us Shine" poured out of it. Good Mrs. Peters superintended the school. The Bible was the textbook. The superintendent did not understand the new-fangled helps, neither did she follow the lessons. They devoted much time to finding passages of scripture like the Twenty-third Psalm and the Ten Commandments, reading them and committing them to memory. "Searching the Scriptures" was a law in that school and one time the word "vinegar" was sought for and a two-hour session was necessary to find it. But all through that summer and most of the following winter about thirty children plodded to Sunday School and the good superintendent, dressed practically in the same garb as her foreign neighbors, trudged through snow and water to "keep the light burning" at the little schoolhouse.

To care for the eleven Sunday Schools of the parish is too much for one man on one Sunday. In the summer the State Conference gives assistance and there is volunteer help which is highly appreciated. At some points preaching is the rule without Sunday School. I make Boulder Junction, forty-eight miles away, on Wednesday nights, and the Anvil Lake service is held on Sunday night. Only the experienced know the difficulties of the long journeys and bad roads.

The busiest time of the year for the missionary and his good wife is the Christmas season. Programs are in preparation and Santa Claus must, directly or indirectly, do something for every child within the borders of the parish. Through the Sunday Schools of down-state churches, hundreds of toys are provided by the children of the schools (not the Sunday Schools only), be they Protestant or Catholic. In the same way candy and nuts and booklets are received. Then the old fellow is impersonated in as many programs as he can reach by horse and sleigh.

Among the poorer settlers of all nationalities much sickness prevails and often the patients must have operations. To meet this difficulty the missionary has a fund, raised mostly by himself, to pay transportation to hospitals. In every case for at least four years when an appeal has been made to him for such sufferers rooms have been given free of charge and doctors have donated their services.

Sometimes we are a labor bureau, an information bureau, an advisory board, and there is no end to the possibilities of the situation. We do not claim to be efficient or sufficient for all we are called upon to do. Once when I explained my job to a venerable teacher of preachers, he said, "You can only keep the light burning." That is true. Somehow, we cannot explain it, but the waste places seem to us to have blossomed, the cut-over lands are the possible farms of the future, the rough, uncouth settler of foreign tongue has become a brother American, the pines seem to have put on symmetry, the waters are now rivers and lakes of beauty and the whole aspect of the country is changed to a God's country.

Some Notes from the National Council Meeting

The Panorama

ONE of the most outstanding features of the program of the National Council was the so-called "Concrete Panorama," which was an effort within the space of an hour to depict the whole work of our benevolent Societies.

Dr. D. Brewer Eddy, of the American Board, acted as prolocutor and in poetic and inspiring fashion gave an introduction to the whole Panorama and also explained the parts taken by the various Societies as their work was introduced.

First in order came the Education Society and the Foundation for Education, represented by Secretary Shelton and President Nash. An old-time Puritan presented to the audience, one by one, the various types with which these organizations labor. Then appeared in processional from the rear of the auditorium the representatives of the Church Extension Boards. At the beginning of the line marched the children, young people and adults representing the Sunday Schools of Congregationalism and the hundreds of thousands of children who at present are receiving no religious instruction. Following them were representatives of the workers of the Home Missionary Society, including home missionaries themselves, student summer workers and Negro pastors in the North. There were groups, too, who stood for the pioneers themselves and for the foreign-speaking peoples constantly coming to our shores. The Church Building Society was represented by four young men who carried parts of a model church building which they proceeded to assemble on the platform. The American Missionary Association was represented by groups of colored people who sang melodiously as always, and the Ministerial Boards by the Secretary, Rev. Charles S. Mills, D.D., who presented their claims most felicitously.

The closing features of the Panorama were the appearance of children and young people clad in foreign costumes, who represented those for whom the American Board and the Woman's Board are laboring. They made a picturesque group as they were assembled in the center of the stage bearing the flags of many nations. The entire Panorama served not only to give visual representation of our missionary work at home and abroad, but was a telling testimonial to the fraternal spirit of cooperation which animates all our organizations. All the societies recognize that they are parts of a single army which is marching forward to win a common victory.

The Saw-tooth Octet

"What do those letters mean?" asked a visitor at the Council meeting, as a tall man wearing a yellow badge on which appeared the letters "S. D. D. Q." swung down the steps of the auditorium.

"Saw-tooth Octet, lady," said a little fellow who was following the tall chap and who had a similar badge attached to his arm.

"Saw-tooth Octet!" echoed the puzzled visitor. "How can those letters possibly stand for 'Saw-tooth Octet'?"

"They don't," said a bystander. "They really mean 'South Dakota Double Quartet.' But since it is made up of four very tall men—some over six feet in height—and four shorter ones of varying stature, they always refer to themselves as the 'Saw-tooth Octet.' Just wait until you see them all together and you will realize how well the name fits."

"When do they sing?" eagerly inquired the visitor. "I am so anxious to hear them. Are they from the

THE SAW-TOOTH OCTET

West? Are they all ministers?"

"They are," said the person who was busy passing on information. "They are to sing on the twenty-second at the meeting of the Church Extension Boards. They are all from the section of the country we still call frontier so far as missionary work is concerned."

"I should like to know their names and something about them. Has anything been published?"

"I can tell you their names and the names of the places where they work, but if you will come to the meeting on Monday you will learn far more than I am able to tell you."

"Let us take the tall men first," said the visitor.

"Well, Mr. Jamison, who just went down the steps, is located at Newell, and has been a missionary in South Dakota for twenty-five years and more. Then there is Alan Fairbank. He has spent eight years in the state, five of them at Edgemont. Rev. George Williams is Assistant Superintendent of the State, with special charge of the work in the Black Hills region. His headquarters are at Rapid City. Mr. Whitcomb is pastor at Pierre."

"And the little fellows?"

"Well, Rev. Fred Smith's address is Isabel, but he really lives in a Ford car; John R. Paterson is stationed at Canova; Carl Bast at Milbank and A. C. Warner at Springfield. A very remarkable fact about this Octet is that they live from one hundred to six hundred miles apart and as a rule they meet only at State Associations and similar gatherings. So, you see, they can practice together only two or three times a year."

"How truly wonderful," murmured the visitor, as she went down the steps thinking over a new aspect of the home missionary problem.

On the afternoon of October 22 the interested visitor sat in a front row and afterward said: "The saw-tooth application was evident and I would not have missed it for anything. This has given me an entirely new idea of home mission work. Those men practically have given their lives to work in hard frontier parishes and music is their avocation; missions their vocation."

Meeting of the Church Extension Boards

The program arranged for the church Extension Boards was carried out on the afternoon and evening of October 22nd. Necessary business matters were first transacted, after which Dr. Huget, the President, introduced the South Dakota Double Quartet, asking each member to say a few words about himself and his field. They sang a number of times and the enjoyment of everyone in the audience was evident.

Superintendent Heald, for thirty-one years a commissioned worker of the Home Missionary Society, and who, at his own request, is retiring from its service, told as much of his work in the Border States as the ten minutes allotted to those on the afternoon program would permit. His bailiwick for some sixteen years has been the states of Arizona, New Mexico and West Texas and his service has been enlisted for both American and Spanish-speaking groups.

Rev. William D. Barnes, pastor at Collbran, Colorado, followed with a speech on "A Larger Parish in Colorado." He was listened to with great interest and several of his stories created considerable amusement, particularly the tale of the rodeo at which he was to ride a steer and was prevented from carrying out the plan by an accident. He insisted that by breaking his leg he had saved his neck.

Colonel John T. Axton, Chief of Chaplains in the United States Army, and Captain Evan W. Scott, of the Navy, made a contribution that is unusual on missionary programs. Colonel Axton told "How the Churches Can Serve the Men of the Army" and Captain Scott showed they can render the same service to the Navy. Many persons in the audience remarked that they had not hitherto known that the denomination made any contribution toward providing religious care for enlisted men.

Rev. William I. Caughran, of Port Arthur, Texas, told of "The Mission of Congregationalism in the South." In this connection it may be said that during his seven years of service in this rapidly growing Southern city there has been a seventy per cent net increase in his church membership, a nine hundred per cent increase in benevolences and the church budget is three times as large as when he entered the field.

The force of summer student workers was well represented. Miss Madeline B. Walker spoke for those who served with the Sunday School Extension Society during 1923 and Mr. Lee E. Deets, as the representative for the Home Missionary Society workers, told of his work on the Redvale-Nucla-Paradox field in Colorado.

There was a splendid attendance at the evening session. The speakers were Rev. Kerrison Juniper, pastor of the tourist church at St. Petersburg, Florida; Lloyd C. Douglas, D.D., of the First Church, Akron, Ohio; Dr. Lewis T. Reed of Flatbush Church, Brooklyn, and Dr. Huget, the president of the Church Extension Boards.

In the Exhibit Room

A number of charts showing various types of work done by the Society were shown under the topics "Every Hour a Preacher" and "In Other Tongues." In the former booth a display of baskets made by the Koasati Indians attracted much attention. The combination of colors was effective and the workmanship excellent. A moss saddle blanket also made by these Indians was greatly admired. The pamphlet, "The End of the Trail," by Rev. Paul Leeds, who has been the friend and guide of these people for a period of thirty years, was eagerly sought after by folks who wanted to know more about the basket-makers.

Posters showing the Negro Work in the North, Collbran Larger Parish, the City and the Frontier were scanned by hundreds of visitors, all anxious for information concerning each department. The illustrations of

the Woman's Department and the work at Ellis Island were very popular and one person was kept busy explaining the work for which they stood. Late on the afternoon of October 22nd the chart showing how the appropriation made to Army and Navy chaplains was used was surrounded by people who had heard the addresses of Colonel Axton and Captain Scott and were anxious to copy all the information available.

The kindergartens at Evarts, Kentucky, Hurley, New Mexico, and the Montana Vacation Bible Schools had supplied drawings and toys and handwork of various kinds, which were used in chart form. These posters were placed in the Children's Booth and the work done by the little folks was most favorably commented upon.

The Congregational Service Car

Probably no single feature of the exhibit attracted more attention than the missionary Ford. A map of the United States was placed between the front wheels and red cord extending from points on the map to the spokes of the wheels showed the fields which are so fortunate as to have automobiles. Blue cords similarly attached showed the places where they are badly needed. Autos do not cost as much as missionaries, and one frontier pastor with a car is equal to two —sometimes three—without one.

* * *

The Durham Community Church and the Call of Opportunity

By RALPH D. PAINE

DURHAM is a little town and New Hampshire College is a large institution still growing vigorously. These are the factors of a problem both interesting and important beyond the boundaries of Durham. The town has one church and is proud of the fact. Instead of various sects pulling every which way, this community is pulling heartily together to show that religion does not have to be a decaying cause in rural New England. Members of thirteen different denominations meet under the one roof of the white, steepled church and have no quarrels over creeds and doctrines. There are things more essential.

Congregational in name and tradition, the Durham church society has weathered more than two hundred years. Even earlier than that, a log meeting-house stood on the bank of the Oyster river and the rugged pioneers gathered there with muskets stacked against the forays of the Indians who, more than once, turned the pleasant valley into a hell of murder and destruction. For almost three centuries, in fact, Durham has maintained a house of worship in lineal descent to the thriving community church of the present.

The village drowsed along, dreaming more of its past than facing the future, until the college settled in its midst. Today the college has a larger population than the town. This puts it squarely up to the community church. For the most part the college is maintained by state appropriations. These make no provision for a chapel or for any form of religious and welfare activity. This has to be so.

Durham has been studying the problem for some time. Now she has rolled up her sleeves and proposes to expand her church organization to meet this responsibility. A campaign is under way to raise $37,000 in order to enlarge the capacity of the church, to put in a new organ, and to provide a parish house that will take care of the numerous demands of the students and the town. The mere mention of this $37,000 is

enough to make an old-timer faint in his tracks. Nobody in the Durham of other days could have imagined such a project. It is a stiff undertaking for the present generation, but there are no signs of dismay.

Throughout New Hampshire Durham is recognized as a strategic point for religious effort. The thousand fine young men and women who throng the campus come from every nook and corner of the state. They are making sacrifices to win education. They are the best stuff we have. They deserve the best. Durham wants to do its share in helping them to get it.

COMMUNITY CHURCH, DURHAM, N. H.

For these reasons the state and national organizations of the Congregational church have been looking over the ground. The arguments sound good to them. They are ready to back up their approval with cash. They have pledged a total of $22,000 toward the fund required. Of this amount the Church Building Society now stands ready to give $7,000, and the New Hampshire Congregational Conference offers $5,000. In addition, it is expected that $10,000 will be raised as a special gift among the Congregational churches of the state and the friends of the college who are directly interested in this movement.

These pledges, $22,000 in all, are conditional. The Durham church itself must find the balance of $15,000 to complete the grand total of $37,000. Now $15,000 looks as big as Mount Washington to this small community, which, as you might say, has the college on its back. But it cheerfully announces that it proposes to go and get the $15,000. The spirit of the church is not accustomed to failure. Here is how President Ralph D. Hetzel, of New Hampshire College, sums up the situation:

"There is no more important task incident to the educational work vested in our college community than that of ministering to the religious and moral needs of our student body. The college is a public institution and, consequently, not free to make formal provision for this ministry. It is essential, therefore, that our community church shall assume this exceedingly important task.

"The physical plant of the church is not now adequately equipped to accomplish this task. The enrollment at the college has tripled in the last decade and will continue to increase for some time. Certainly it is safe to say that within the next three years we will have about 1,300 students. A survey by the registrar's office of the college shows that 63 per cent of these students are church members and 76 per cent of the remainder have indicated their interest by stating a denominational preference. If these young people who represent the future leadership of our state and nation are to be impregnated with the true spirit of religion and impressed with the tremendous importance of the service of the organized church, the work must be done, in the largest possible measure, through the

offices of the local community church.

"I believe there is no greater opportunity for constructive religious work in any community than obtains here. I believe the Christian people of our state and New England will make a serious error if they fail to provide in the most liberal way possible for the church facilities of our community."

In connection with this physical expansion a most interesting program is planned to coordinate the religious development of the church and the college. Funds are in sight to support two workers on the campus, probably a man and a woman. In a way, although not officially, they will be like assistant pastors and as part of their duties they will carry on services in the neighboring towns of Madbury and Lee and also in the Durham outposts of Packers Falls and Durham Point.

This is one way to solve the rural church problem, a strong central church organization radiating its vigor to smaller and weaker communities nearby. The active interests of the students will be enlisted in serving Lee and Madbury, which, at present, are unable to maintain settled pastors of their own.

This plan is largely the work of Rev. Moses R. Lovell, pastor of the Durham Community Church. He is a young man and this his first parish. He is ideally fitted for his task, in personality, talent and a fine sincerity. He is the sort of man needed in the Christian ministry, but, alas, there is no large supply of them. Durham has been fortunate in its ministers. Mr. Lovell succeeded Rev. Vaughan Dabney, also youthful and enthusiastic, whose four years in Durham were brilliantly successful. Mr. Dabney is enthusiastic over the expansion project and sends this cheerful message from his present parish in Boston:

"This ambitious project breathes the spirit of true Christian statesmanship. Both pastor and people are convinced of the far-reaching influences of their work in the state, the nation and the world. The college students of today are the builders of a better order tomorrow. How imperative it is, therefore, that a modern, well-equipped church plant should symbolize to them the vital power of the Christian religion.

"As one who spent four happy years in the Durham pastorate, and who still loves the place and its people and feels the mighty pull of this strategic parish, I am glad to send along this word of hearty endorsement and good will. Forward, march!"

Another pastor who left a lasting imprint in Durham was Rev. Wm. S. Beard, who served from 1897 to 1908. He is now a prominent official of the Commission on Missions of the National Council of Congregational Churches, with headquarters in New York. He has taken a lively interest in the campaign for a bigger community church and puts it straight from the shoulder in these words:

"The opportunity of a lifetime has now come to Durham and to all who love the Durham Church and are vitally interested in the community. Ours is the chance to present to the youth of our time a vigorous Christianity, a church with a modern plant, adequate, complete, adapted for a ministry of worship through noble music, through religious education, through social efforts and interests, with office quarters for a staff of workers, both paid and volunteers, which shall enable this church to reach out to all the country round about."

Students do come to church of their own free will. It is inspiring to see them fill two-thirds of the seats through the college year. If you happen to meet a Durham citizen during the next month or so and he looks broke and hungry don't feel too anxious. The church campaign committee has just finished combing him for his dollars, whether he could spare them or not.

A Summer in the Coeur D'Alenes

This narrative of summer student work was obtained in an interview with and reports made by John R. Barton of Yale Divinity School. Mr. Barton devoted his vacation season this year to missionary work in the Coeur D'Alene region in Idaho and was persuaded by the pastor and people of the field he served to remain two months longer and place the work for boys and girls on a permanent basis. He was enthusiastic about his experience and is planning to return to the same parish next summer.

I EXPECT to go back to the Coeur D'Alenes next summer. The experience obtained during my five months there last season has been invaluable and I would not have missed it for anything. Then, too, I received such a cordial welcome from pastor and people that I begin to feel as though I really belonged in that region. The folks out there have a fine spirit of cordiality and friendliness, and are coming to realize the importance of the church to the community—especially the church which stands for community welfare. They are very admirable people to work with.

My commission from the Home Missionary Society was for the three months which make up the summer vacation period—June, July and August. I was delighted with the field assigned me—Wallace and Mullan, Idaho.

I found on my arrival that, in the opinion of the pastor, Mr. Withington, it would be wise for me to concentrate largely on the work among the boys and girls. I first looked into the Boy Scout work, which I found to be in fine shape at Mullan. I spent a few days getting acquainted with the people and, as it was the time of the year when the Scouts go camping at Coeur D'Alene Lake, sixty miles to the west, I took charge of a patrol. Mr. Parker, the Scout Assistant Executive, offered to help in the Vacation Bible School if I would serve as athletic and playground man for a week. I was glad to do this and felt well repaid for the effort.

SCOUTS IN THE SUMMER CAMP

Hikes with the boys to Stevens Peak, Lone Lake and Gilded Lake were taken after our return from camp. A lot of hard climbing was necessary, but I found it well worth the trouble. The boys enjoyed these trips so much that they voted thereafter to spend every Wednesday in the mountains.

Another of my duties was in connection with the

Daily Vacation Bible Schools in Wallace and Mullan. I found there was a prejudice against purely mechanical pastoral calling and these schools created opportunities for visiting we should not otherwise have had. The Wallace school closed on August 24th, after what was considered a very successful term. I really believe that an indelible impression was left in the minds of the children.

After the school closed I took two of the larger Mullan boys and with the Sunday School superintendent went to Fish Creek, some ninety miles east. We stayed in the mountain for four days and had a wonderful time trout fishing. We also took a number of the boys and girls on excursions and the annual Sunday School picnic was held in Snow Storm Gulch. It was on this occasion that we ran across a moonshiners' still. The young folks were quite excited over the find, which we hauled to town and, after photographing it, handed it over to the sheriff.

Shortly after this Superintendent Baird, Mr. Withington and the people of the community urged me to stay with them until the first of the year and return to Yale the second semester. The arguments for my remaining were that I had been largely instrumental in overcoming a prejudice against the work for boys which, for one reason and another, had arisen in the district, and that I was in a fair position to reorganize the scout movement, officer the troups and get them started on a winter program before I departed. Accordingly, I began this rather intensive piece of work on September 1st. It was a somewhat difficult undertaking.

A SCOUT FIND

A morale had to be created among the boys, so that the men who were asked to officer the troups would be able to feel some enthusiasm about taking over the work. Then the scoutmasters had to have some training and, in addition to meeting with three troups, numbering about sixty, in Wallace, and another big troup at Mullan consisting of thirty-two boys, I conducted a scoutmaster's school. I endeavored to outline a program and to acquaint them with the purposes of scouting. I laid particular emphasis on the fact that Christian citizenship was the real aim and end of the organization.

An interesting work was started at Mullan, which, if maintained, I believe will have far-reaching consequences. Meetings of the Scouts were held on Friday nights, and at the same time meetings of the Camp Fire Girls took place. These regular sessions lasted for an hour and afterward the boys and girls assembled together for a half hour of Christian training. Afterward there were games and other social diversions for all the young people. We always tried to stress the fact that no boys or girls deserved their "good times" until they were willing to live up to the responsibility their membership in the organizations entailed.

This record of summer student service would hardly be complete without reference to the meeting of the Washington Congregational Conference which I was able to attend in company with Mr. Withington of Wallace, Mr. Yaltes of Kellogg, and Mr. Sturtevant, the "Y" secretary at the latter place. We enjoyed the inspiration of the Conference and the personal contact with such men as Superintendent Baird, Dr. Hawkins, and other leaders. We returned to the Coeur D'Alenes with renewed enthusiasm for our duties.

I am going back to my work at Yale Divinity School with the feeling that my summer has been well spent and that the people were as sorry to see me go as I was to leave them. Several highly prized tokens of appreciation were given me by friends in both Mullan and Wallace. After such demonstrations of kindly feeling it is needless for me to repeat that I certainly expect to return to the Coeur D'Alenes in the summer of 1924.

* * *

The Vinita Rural Work

THE church at Vinita, Oklahoma, is of peculiar interest, and the fact that it is the oldest Congregational organization in the state adds to that interest. If some one were to write the story of this church and its early days when Oklahoma was the Indian Territory, there would be brought to light a record of struggle, hazard and achievement, human, vital and compelling. A new pastor, Rev. James R. Hewitt, has recently come to this old church and he is determined that the present and future history shall compare favorably with that of the past, and is devoting all his energies to this end.

Within the last few years a very outstanding feature of the Vinita parish has been the rural outstation work. The former pastor devoted considerable time to its cultivation and held evangelistic meetings at the country places with a large measure of success. Mr. Hewitt feels that while his first responsibility is to serve and build up the Vinita church, these rural points must not be neglected and he is visiting and looking after them as he is able. Several villages, among them White Oak, Dixon and Wayside, have Sunday Schools, and preaching services are held whenever possible. Last summer it was decided to employ a student to assist at the outstations, and the results achieved demonstrated what might be done if a man were placed on the field who could give his entire time to the rural portion of the parish and cooperate with Mr. Hewitt in developing it properly. Here is a real need and opportunity. It is to be hoped that the man and the money will soon be forthcoming, and that a spiritual and social ministry will be provided which shall meet the needs of the entire region. Periods of discouragement have often come to the Vinita church, but there has been an invincibility of spirit that has carried the work through. This spirit may be depended upon to complete a work which has been so well begun.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

COMPARATIVE STATEMENT

October, 1923	This Year	Last Year	Increase	Decrease
Contributions	$11,797.42	$13,628.04	.....	$1,830.62
From State Societies	3,890.66	2,935.50	$955.16	.....
Total	15,688.08	16,563.54	.....	875.46
Paid State Societies	3,258.47	3,723.17	.....	464.70
Net Available for National Work	12,429.61	12,840.37	.....	410.76
Legacies and Matured Conditional Gifts	$9,939.92	$3,214.73	$6,725.19	.....

Seven Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	$78,308.48	$78,227.42	$81.06	.....
From State Societies	26,875.72	22,932.69	3,943.03	.....
Total	105,184.20	101,160.11	4,024.09	.....
Paid State Societies	20,851.92	22,264.02	.....	$1,412.10
Net Available for National Work	84,332.28	78,896.09	5,436.19	.....
Legacies and Matured Conditional Gifts	$51,628.34	$79,819.87	.....	$28,191.53

IT will be remembered that the Executive Committee found it advisable last spring to take some $42,500 out of invested funds which were susceptible to such use in case of emergency and turn this amount into current income in order to overcome the deficit which our books showed at the close of our fiscal year, March 31, 1923. Attention was called at that time to the fact that this was an extreme measure, justifiable only on the ground that there was no other alternative if the Society were to be cleared of its debt. It was stated then that such a diminution in our permanent funds would work a loss in income from investments of more than $2,000 yearly for all time to come. It is, therefore, a matter of great rejoicing that the Executive Committee has been able because of additional receipts accruing from the investment of the Stone legacy to return this $42,500 to the permanent funds from which it was taken.

The report, as it appears above, shows that for the seven months ending October 31 there has been a gain in the receipts of the National Society, but that during the last month a loss was reported. Moreover, the gain is comparatively small when considered in the light of the tremendous demands which the national field is making on our income. Will not every church treasurer who reads this endeavor at the earliest possible moment to remit whatever moneys he may have on hand to the credit of this Society and do everything possible to stir up his church to the meeting of the full apportionment for 1923?

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The Christmas Season is upon us, reminding us anew of the glad tidings of great joy which came in the birth of him who brought the Grace of God to mankind. The blessed influences which date from that day will stream on forever to redeem humanity from the destructive forces of the sins which afflict the world. In this faith we celebrate the day with our rejoicings. It means to us that above the sins of the world, its degradations and its woes, there is yet a Kingdom of Heaven on earth, in the fullness of which we may believe and for which we can hopefully work and wait. Why should we not celebrate the birthday of the Lord of souls and the Lord of life? Those who make it merely a merry time, a conventional holiday, surely lose the glory of it in their obliviousness of what the name above every name means for mankind and what it is saying to the world.

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When I become glum over the meager success of the section of the army with which I am marching, I take down a book of statistics and read what the Methodists are doing, and the Baptists, and the Lutherans and the Presbyterians and the Episcopalians and the Dutch Reformed and the Disciples and the Adventists and the United Brethren, and a score of other regiments all fighting heroically under the banner of Christ. I think of what the Roman Catholics are doing and the Greek Catholics, and the Anglo Catholics, and how many saints of God are found in all of these communions, and then I allow my mind to wander outside all the communions of organized Christianity, and I think of the great company of men and women who are not identified with any religious organization, but are living clean and true lives, men and women whose hands are clean and whose hearts are pure, who have not lifted up their souls to vanity nor sworn deceitfully and who therefore have won the right to stand in the hill of the Lord. And when I meditate upon this vast company, and think of the contribution they are making every day to the life of mankind, I thank God and take courage. The world always seems to be going to the dogs, but it never goes. Why not? Because there are so many good people in it. DR. CHARLES E. JEFFERSON.

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Thanks to Dr. W. E. Barton, ex-moderator of the National Council, for one of the most important documents in the history of our Congregational Churches. This deliverance on Christian Unity was greatly needed, and this frank and clear statement will put an end to considerable nonsense. The ecclesiastical folly of seeking a kind of Church Unity that never was possible and never will be should now subside.

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It may be doubted whether anywhere in the world a more complete illustration of cooperation can be found than in the present work of education for the colored children of the South. And it is cooperation without conflict and, except in rare instances, without wasteful duplication. It is little short of wonderful how the various agencies dovetail and support each other.
—DR. JAMES H. DILLARD.

Our Seventy-seventh Annual Meeting

THE Seventy-seventh Annual Meeting of The American Missionary Association was held in the First Congregational Church of Springfield, Massachusetts, on Tuesday, October 23, 1923. After a devotional service the meeting of the Association was called to order by the President, Rev. Nehemiah Boynton, D.D.

The Annual Report of the Treasurer was presented to the Association by Treasurer Gaylord.

The Report of the Executive Committee was presented by Mr. John R. Rogers, Chairman of the Committee.

The Report of the Department of Missions was made by Rev. Fred L. Brownlee, Corresponding Secretary.

An address upon "Our Last Stand in the Mountains" was given by Rev. Ferd. Q. Blanchard, D.D.

An address upon "Negro Womanhood" was given by Mrs. Charlotte Hawkins Brown Moses.

An address upon "Latin-America and Christian Progress" was given by Secretary Samuel G. Inman.

An address was given upon "Our Southern Churches—Problems and Progress" by Rev. Alfred Lawless, Jr., D.D.

An address was given upon "Negro Migration and Its Implications, North and South" by George E. Haynes, Ph.D.

The music was furnished by the Jubilee Quartette Singers of Fisk University.

The afternoon session, Rev. Nehemiah Boynton, D.D., presiding:

The following officers were elected for the coming year: President, Rev. William Horace Day, Connecticut; vice-presidents, Rev. Carl S. Patton, California; Rev. John Gordon, Illinois; Professor Isaac Fisher, Tennessee; Mr. F. J. Lowrey, Hawaii; Mr. E. Snell Hall, New York.

The direction of the American Missionary Association now stands as follows:

President—Rev. William Horace Day, D.D.

Members of the Executive Committee.

Term of Office Expires.

	1925	1927	1929
Executive Committee	Lucien C. Warner	Ferd. Q. Blanchard	Hugh E. Brown
	G. Glenn Atkins	Daniel C. Turner	Mrs Lucius R. Eastman
	J. R. Danforth	Oscar E. Maurer	James F. Halliday
	George E. Haynes	John R. Rogers	Edward P. Lyon
	Arthur B. Holmes	Willis D. Wood	Robert R. Wicks

The following were elected as the administrative officers:

Corresponding Secretaries, Rev. George L. Cady, D.D.; Rev. Fred L. Brownlee.

Treasurer, Irving C. Gaylord.

The meetings of the Association were inspiring. Although our sessions came on the last day of the National Council and were held in the midst of a pouring rain, the First Church was solidly filled in both sessions with an attentive and interested audience. All of the addresses were to the point and the influences which must go forth from such a gathering ought to tell influentially upon the work of the Association for the coming year.

Why Support the American Missionary Association?

AT no time within the last seventy-seven years has America faced such acute racial problems. Racial differences have become accentuated since the war because race consciousness and race aspirations have received an unprecedented impulse. Further, the stirring of race feelings and race issues throughout the world, which is so widely recognized, will strongly affect race relations in our country. The so-called "backward races" now demand not merely an equal place, but the opportunity to fit themselves for responsibility and service. The historic task of the American Missionary Association has been to provide that opportunity through Christian education.

Having prayed and served through seventy-seven years to awaken in handicapped races the God-given spark of racial aspiration, should we not welcome with joy and increased energy the success of our efforts, the growing manifestation that the people for whom we worked are becoming aware of their own intrinsic worth?

The demand laid upon the Association has been unprecedented, not so much by the volume as by the quality of training which is required. As a race rises, standards automatically are raised. The equipment which answered for emergency uses after the Civil War has long been outgrown, but in only a few cases modernized. Better equipment is the immediate imperative necessity. More pupils cannot be invited without more places to put them. More teachers cannot be employed without more recitation rooms. And yet the present work with present equipment cannot be maintained unless receipts from the churches largely increase. To accept present receipts from churches as the maximum to be expected would mean shutting the door in the faces of no less than 2,000 boys and girls, who have no other available opportunity, since each of our schools occupies a field with little or no competition. The only accredited high school for Negro young people in the State of Georgia, with a population of a million, two hundred thousand Negroes, is our Knox Institute at Athens. Brewer Normal School, at Greenwood, South Carolina, is the only high school with all the grades, for a hundred thousand Negroes within a radius of fifty miles.

The American Missionary Association admits that it is responsible for its own present embarrassment. It has created a demand which it is no longer able to keep up with. Major Moton, Booker Washington's successor at Tuskegee, wrote in a secular magazine that "the schools planted by the Association have sent out graduates into every state and section, so that today I doubt very much whether there is any school of consequence for Negroes that has not, at some time in its history, had on its faculty one or more teachers trained, at least in part, in some one of the A. M. A. schools."

* * *

Not Willing to Commit Himself

The art of writing something that shall seem to be an answer without actually being one is not unknown among the school-going youth of this land. One boy who was a ready practitioner of the art was faced with the difficult question, "Which was the greater general, Caesar or Hannibal?"

The boy, after some thought, produced this: "When we consider the times in which these great generals lived, the conditions under which they struggled, the people over whom they ruled, and the difficulties under which they fought, we are compelled to answer in the affirmative."

A Prelude

By Marion V. Cuthbert, *Burrell Normal School, Florence, Alabama.*

IT was the afternoon of the day I left for Springfield. Being in that state of excitement and last-minute activity that leads inevitably to collapse, I decided to forestall it in part by a short rest, when there was a knock at my door and I was told that ladies from the Primitive Baptist Church wished to see me. That is the church where I teach Sunday School and incidentally am being initiated into the mysteries of a religion that stresses certain pedal ablutions as being of the highest importance.

The ladies entered in that shy and deferential manner which the humble people invariably adopt here toward such exalted personages as teachers, an attitude that invariably causes my inward precipitation, for I have always found pedestals uncomfortable. We began reminiscences of the summer. All that I could tell of home and summer school was matched by the doings in Florence. Did I know that Lillian had married, that Grandma Bates had had a stroke, that the Evans had gone to Chicago, and that the foundation for the new church was being laid? Indeed, we got so far afield that Mrs. Jones brought us up with a jerk and announced rather abruptly the object of their coming.

Did I have any articles from the Missionary boxes that might be suitable for two or three young girls whom the Esther Club was sending to school? Now the Esther Club is the Women's Club of the Primitive Baptist Church. I remember my first invitation, written, to a meeting in which the simplified spelling of Esther, *Esta*, gave me the feeling of being invited to a gathering more or less exotic in name at least. At the meeting, as the good "sisters" warmed up in the fervor of their spiritual and charitable zeal, I mind that I almost got "happy" myself, a condition that was pleasantly prolonged when we were served with delectables that must have taken three washings to pay for.

With such memories in mind I was only too glad to see what I could find. Certain good people of Appleton, Wisconsin, have most graciously sent us several boxes this fall, and one of those was fortunately almost intact. So we selected such things as the girls could use, wash dresses, two good suits and a red blouse that we all had to fondle for its bright appeal and because we knew it would so take a young girl's fancy. We bundled all the things up with comments on the affluence of people who could afford to give away such perfectly good and lovely things. And to none of us was it odd that that Primitive Baptist fold should come to Congregational people for help in their Missionary work. Hadn't our A. M. A. been in the southland these many years doling out right and left to all, asking no questions as to creed, but comprehending need? And something of this came back to me in Springfield in the church on A. M. A. day—but that is another matter.

"Will you all come and have dinnah with us some time?" said one of the ladies. "Ah ain't fixed up like Ah'd like to be, an' Ah knows you been ust to bettah, but we'd be so glad to have you an' the othah teachahs out some day."

"Indeed I'll come," I said with a fervor that needed no forcing, for I had experienced the hospitality that can transform a cabin into a castle.

Their visit had taken away my fatigue, and rested and buoyant I made ready for Springfield. A chord was struck that resounded as I listened to the revelation of Congregationalism by those men and women to whom an understanding heart has been their great asset with the lowly and those who need.

Concerning Beginnings

Yale

WE have been reading "The Beginnings of Yale." The contrast between the first days and the present, and how this came to be, furnishes many a lesson for struggling colleges of today.

The calls for a learned ministry to uphold and supply the Connecticut churches became urgent before the year 1700. They, accordingly, proposed "to educate young men from among themselves for the sacred ministry and for various departments in civil life, and to diffuse literature and piety more generally among the people." They needed both. Rector Pierson, four months after the organization of the "Collegiate School" in Saybrook, Connecticut, had his first and only student. He and the Rector constituted the institution during the first half year. The next year there were four boys and, by the middle of the third, some fifteen or twenty had come together and were reciting in Rector Pierson's house. It took ten years to count forty-two graduates who had been instructed by Rector Pierson and a tutor. The course of study was four years. The curriculum was made up of three languages, Greek, Latin and Hebrew, with arithmetic for mathematics, a taste of logic, metaphysics and physics in the way of science. What sort of science it was may be imagined when we record that Rector Pierson taught that the sun moves around the earth. And yet his interest in science was greater than could be found in the colony at that time. Good work, however, was done in the languages. Candidates for admission had to be "expert in Latin and Greek authors and in making good Latin." The Assembly's Catechism in Latin was to be recited weekly.

The hour came when it was apparent that Saybrook Point was not a good location for a college, and we find it removed after great tribulation and opposition to New Haven. Fifteen years had passed, and Yale was without a building, without a library, without, indeed, any educational appliances, with a dozen or more students boarding about the little village. But when the extraordinary gift of Elihu Yale of less than three thousand dollars—the largest donation to the college for the next one hundred years—was received, a building was made possible: "A great college edifice, one hundred and sixty-five feet by twenty-two feet; three stories high, with fifty studies in convenient chambers; built of wood," and prophetically "painted blue." Yale today is better housed and knows more than it did two hundred plus years ago, but it took faith and pluck to begin and sacrifice to hold on through two decades of discouragements. We do not have to say what Yale is now, but it was Yale College when it had no buildings, no library and no science. It had teachers and students and Latin and Greek grammars. It is well for our struggling colleges, now in their beginnings, to consider this great example of the "faith and patience which has inherited the promises."

Fisk University

The war for and against secession had scarcely ended with our Northern armies still in control when another college had its beginnings on its uphill road. It contemplated the possibilities of advanced education for a race just out of slavery. Like its great example, its beginnings were "powerfully weak." It had a shelter, however, in deserted military barracks, and in that respect had a better start than Yale. When we come to the students, however, the Connecticut boys had the advantage of preparatory attainments, for this new institution which proclaimed itself a university at its beginning had a majority of its classes in the primary grades, and only the text books of the students in the

way of literary possessions. Those who christened it named it for what it was to be. George Washington had a man's name before he was able to take his daily food. Moses was Moses in the bulrushes as truly as when he refused to be called the son of Pharaoh's daughter. Now, a trifle more than fifty years of struggle for survival and growth finds Fisk University much nearer to its name than Yale was to its name after a full hundred, both in buildings and appliances and resources for higher education. Yale College was relatively primitive even seventy years ago as the writer of this can personally testify. It was plain living for high thinking then. There were no bathrooms in the dormitories of the old brick row, no running water, no steam heat, no modern conveniences of any sort. If one wanted hot water, he heated it on his stove. We recited in the winter mornings by the light of oil lamps, and during the entire year one-third of our daily recitations were over before breakfast. And college prayers in the chapel preceded these recitations.

When General Fisk gave the newborn institution its ambitious name, he said, "It will, in time, be a first-class college." It did not look that way, not even a little, but it has arrived with a present that can face the definitions of education and the demands for recognition without asking for any concessions. It has already achieved. It is achieving. "It will win its name" as General Fisk said, "in time." It is now in sight.

Talladega

Two years after Fisk in the military barracks, another educational child was born. It had a better chance for life than Yale had in its beginnings, and it was not housed like Fisk in deserted barracks. It was a more favored child in a purchased brick building, which had been erected before the war at the cost of more than thirty thousand dollars, and which had been used previously for the education of white youth. This, with thirty-four acres of good land for a campus, was a send-off full of promise. Talladega "College" began with three teachers, and more "students" than could be well cared for. They came to Talladega, ten, twenty and thirty miles on foot, with sacks of corn and bacon on their backs for their living. With the one building for study and recitations there were no dormitories. Pupils—we cannot yet call them students—were obliged to sleep on the floors of such cabins as could receive them and give them a chance to bake their corn bread by the fire. This they did. The "college" curriculum began with the alphabet, and proceeded to the Second and Third Readers. Ex-slave boys and girls at Talladega College!

The teachers of great faith worked for salaries which barely sustained them. They were willing to identify themselves with a service which the intelligent white people of the South neither understood nor approved, with a religious zeal and consecration that are ever to be remembered. They were beginning at the beginning.

It looks more like a college today with its score of college buildings clustered about the original campus, and with its forty-five professors and instructors and its genuine college class graduating year by year. Within this history, its graduates have gone to Yale and won high honors, and some are wearing the highest degrees that students at Yale can win. Second and Third Readers have evoluted into the classics, into the sciences, into literature and into real college work. If the college has not yet reached its goal, it is moving toward it. Beginnings are not endings. The Preacher in Ancient Israel said, "Better is the end of a thing than the beginning thereof."

We have invited these youthful colleges into the procession with Yale, but *haud passibus aequis*. It will be some time before either of them may have a Harkness Tower. If they must say, "not as though we have already attained, either were already perfect," they can also say, we "follow after."

What Is a College?

IN order to be recognized as a college by the members of the New England Association of Colleges and Secondary schools nine requirements must be met, including curriculum, number in classes and faculty, number of hours of instruction, size of library and annual income, according to a committee report adopted at the annual meeting in Cambridge on October 20.

The committee proposed a list of nine requirements as the minimum requirements of a college of liberal arts. In discussing the newly adopted standards the report was adopted because there are so-called colleges constantly springing up which do no more than secondary school work. This is true to a much greater extent in the West than in New England, but the action was taken to safeguard the reputation of the institutions of higher education in New England.

The report of the committee, as adopted by the association, follows:

1. A college should demand for admission the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the secondary school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted.

2. A college should require the equivalent of 120 semester hours for graduation, with further scholastic qualitative requirements adapted by each institution to its conditions.

3. The college should be able to prepare its graduates to enter recognized graduate schools as candidates for advanced degrees.

4. The college should have a faculty so large that the ratio of the number of students to the number of faculty members above the grade of assistant should not exceed twenty to one.

5. The training of the members of the faculty of professional rank should include at least two years of study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for the doctor's degree or should represent a corresponding professional or technical training or attainment. A college should be judged in large part by the ratio which scholarly achievement and successful experience as teachers bears to the total number of the teaching staff.

6. The college should arrange the teaching schedules so that the total number of hours of teaching of any due instructor shall vary according to the subject taught, not exceeding eighteen hours per week, including extension work and work in other institutions. The college should limit the number of students in a recitation or laboratory class to thirty to each instructor.

7. The college should have at least eight departments of liberal arts and sciences in each of which at least one teacher of professional rank devotes his whole time to instruction.

8. The material equipment and upkeep of a college, including its buildings, lands, laboratories and apparatus sufficient to insure efficient operation. A college should have a well-distributed, professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books.

9. The college should have an annual income of at least $100,000 including tuition fees, but exclusive of other student charges. The income from endowment, or other sources exclusive of student fees, should be at least $40,000.

"Problems" as Responsibilities

ALL of us can think of certain words and phrases which are not so much admired, nor so useful as they once were. By dint of repetition they have lost their fresh interest, appeal and suggestiveness.

An especially superannuated specimen is the world "problem." How tired we are of it, and of the wearisome, all-but-hopeless drudgery which it suggests! The labor problem, the illicit liquor problem, the immigration problem, the taxation problem, the public-health problem, the problem of the feeble-minded, the reparation problem, the Near East problem—how familiar and how irritating they are! They are all "many-sided," "complicated," "baffling"; they all have a "human factor"; and none of them are ever "solved." May it not be a wise and refreshing change of attitude if we cease describing our public tasks and difficulties in mathematical terms (since there is so little about them that is exact and impersonal), and think of them in terms of adventure, opportunity and responsibility?

Notably would this seem to be appropriate in the case of the so-called "interracial problem." It faces one all the way round the world. It is apt to turn up at any international conference. It is the heaviest part of the white man's burden—though he does not always realize it; and it surely cannot be "solved" by any kind of mathematics. Regard it, however, as an adventure in human brotherhood, an opportunity for the social and political genius of the race, a chance to prove that "noblesse oblige," a responsibility of the strong to be considered for the weak, a challenge to our democracy and to our Christianity, and one's feeling about it changes. There is a lure about the quest of interracial peace and goodwill which calls to the best that is in us.

—James E. Gregg, in the *Southern Workman.*

Getting Better Every Day

WE are a long, long way from solving the race problem in the South, but we have made a hopeful beginning. As interested, thoughtful white men and women, we are seeking, through our civic and religious organizations, to meet in a spirit of cooperation the leading men and women of the Negro race in the communities in which we live. We are cooperating in a study of Negro community life, in housing and sanitation, better neighborhood conditions, educational opportunities, and the needs of Negro women and children especially. We are becoming increasingly conscious of the fact that, as those in authority, our responsibility towards the Negro cannot be evaded, and many of our people are going forward with a determination that no unfair advantage shall be taken of the Negro, but that he shall receive the justice and fair treatment which are his due, and which we cannot withhold if we wish to retain our self-respect.

Above all, through this Commission we are seeking to bring about a better understanding and a greater helpfulness between the races, one to the other, and as individuals and a Commission to put into practice the words of him who said, "Whatsoever ye would that men should do unto you, do ye even so to them."

(From an address by Mrs. Thomas W. Bickett, widow of Governor Bickett of North Carolina.)

Negro Migration and Its Significance

By George E. Haynes, Ph.D.

Among the interesting and significant addresses given at our Annual Meeting we are able to present in abstract some portions of the one which was delivered by Dr. George E. Haynes, who is Secretary of the Commission on Church and Race Relations of the Federal Council of Churches. We regret that our limitations of space permit only an abstract. Perhaps, however, what we are able to publish will lead those who read it to call for the entire address which is hereafter to be published in pamphlet.

LET us look at some of the facts about the migration of the Negro population. This great movement is but a part of the tremendous migration of people and races the world over during the past half century. Steam power transportation and changes in the rural districts with the human desire to seek something better have put populations on the march in many parts of the world.

In the second place, the migration of the Negroes from the South is no new thing. This movement of the Negroes to the North and West has been in progress for nearly fifty years.

Again, we note that the movement of Negro population has been toward Southern as well as Northern cities. There were fifty-six cities in the United States in 1920 with ten thousand or more Negro inhabitants. Thirty-six of these cities were in the South and eighteen in the North. We face the fact today that four out of every ten Negroes in the United States live in a town or city of twenty-five hundred inhabitants or more, with the closer contacts with white inhabitants which town residence brings.

Another important point is that Negroes have gained an economic foothold in the cities upon which to build a solid and permanent home and community life. Previous to the World War their occupations in the North were largely restricted to domestic and personal service. The World War labor shortage, however, with the revival of industry, brought thousands of Negroes into cities like New York, Philadelphia, Cleveland, Detroit, Pittsburgh, Chicago and smaller cities of the North, where they have made an impression on many Northern employers so favorable that there is no longer a question of doubt as to the Negroes being retained in Northern industry in large numbers.

When I was Director of Negro Economics in the United States Department of Labor, we secured from thirty-eight employers in 1920 their opinions of Negro workmen. These thirty-eight employers were employing 108,215 white workers and 6,757 Negro workers in 1918-1919. When they were asked, "Do the Negro workmen show ambition for advancement?" thirteen gave an emphatic "Yes," one of them adding "to a marked degree"; four said "Yes" but qualified it with such expressions as "a few," "not as much as might be wished for"; two said "the same as whites"; four replied with an unqualified "no"; twelve gave such answers as "not as a rule," "in some cases," "not generally"; and from three there was no reply. Eighteen employers said they admitted Negroes to skilled occupations without restrictions according to their ability. Nineteen others limited their admission to such occupations.

When these employers were asked what difference, if any, there was in the loss of materials due to defective workmanship of white and Negro workmen, twenty-five said there was no difference; four said "the same or about the same"; one said "greater for colored"; and from eight there was no report. When asked what difference if any between the time required to break in white and Negro workers to the jobs, six replied "equal time for both"; four said "the same"; seven

said "no difference"; four said "longer for colored" or "less for white"; one said "depends upon person"; from thirteen there was no record.

From all facts available, so far as we can see, the restrictions on immigration will continue to some extent for a long period, so that the Negro will be called upon more and more to play a part in Northern industry.

Perhaps the most outstanding change that has come in the South is the support and endorsement which Southern humanitarian and religious leaders and agencies have finally obtained in their efforts for justice and opportunity for Negroes instead of former indifference.

Today nearly all the Southern churches and leading women have lined up to work for a better day of good will and understanding between the races. In fifteen Northern cities, already interracial movements are under way. Never before have so many thousands of white people in the North come in contact with so many thousands of Negroes. The multiplication of points of contact between these two diverse groups of American citizens may be full of good or ill for both, depending upon how wisely and well these first experiences in the same communities are led and guided.

Already in many cities the Negro population has been largely isolated, and in some places attempts at segregation of Negroes have been made. There have been exclusions from labor unions and other attempts to exclude Negro workers from industrial jobs. Since the heavy migration from the South they find themselves in many cities generally crowded together by the pressure of the white community, and attempts made to restrict their liberties. In nearly every Northern community, particularly where Negroes have come and settled in compact neighborhoods largely to themselves, wholesome recreation facilities are conspicuous by their absence.

In spite of all drawbacks, however, it is remarkable how many such districts as Harlem in New York, Grand Boulevard and Michigan Avenue in Chicago, have secured block after block of substantial residences.

May we not consider some of the responsibilities which come to us out of these tremendous changes in racial relations. In the first place, the North now is certain to have a large permanent Negro population and this will be concentrated in the larger cities. All the problems of health, education, government, vice and crime, interracial contacts and many others will press for attention and solution North as well as South. The matter can no longer be regarded as a Southerner's problem or a Northerner's question. It is a matter that calls for the best thought, the broadest feeling, the most effective action, of the white North and the white South, and the Negro North and South.

The churches, through their missionary boards, have labored zealously in the past to enlighten the intelligence of the Negro and to arouse him from the blighting lethargy of poverty. Today comes the challenge to help build such conditions in industry and in community life that these rising restless millions may find an American opportunity for life, liberty and pursuit of happiness.

There is no substitute in the mere training how to do things for the sharp mental discipline which develops the mind for whatever practical demands. It is only when the ability to think clearly, consecutively and thoroughly is harnessed to the service of industries that these will ever rise to anything more than toil and drudgery. The education which secures, uplifts and permanently establishes the *material* standards of a race is that in which the disciplined mind dominates.

Southern Editors on Race Relations

Stand for Mutual Helpfulness, Education, Justice and Abatement of Mobs

EDITORS of leading daily papers in six of the Southern states have united in a signed statement, asking for mutual helpfulness and cooperation between the white and colored races in the South, for adequate educational advantages for colored people, for equality before the law, and for the abatement of mob violence. The paper was drafted in a conference of Virginia editors and has since been signed personally by more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi and Louisiana. Practically every man to whom it was presented readily attached his name. It is believed, therefore, that with few exceptions it fairly represents the attitude of the Southern press as a whole. The statement follows:

"In the attainment and maintenance of improved interracial relations in our Southern states we believe that a policy of cooperation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a high standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races, if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious cooperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

The teacher had told her pupils to write a short essay about Lincoln, and one boy handed in the following:

"Abraham Lincoln was born on a bright summer day, the twelfth of February, 1809. He was born in a log cabin he had helped his father to build."

A teacher in a New England grammar school found the subjoined facts in a composition on Longfellow, the poet, written by a fifteen-year-old girl.

"Henry W. Longfellow was born in Portland, Maine, while his parents were traveling in Europe. He had many fast friends, among whom the fastest were Phœbe and Alice Carey."

Teacher's Letter from Mobile, Ala.

DEAR Co-workers: How truly we are "co-workers." If it were not for you the work of the missionary would quite largely have to cease. On the other hand, the fact that there are missionaries who are longing to bring a greater vision to mankind gives the societies an incentive for efforts and a reason for existence.

The schools in the southland are one of the many forms of mission work. Of these schools, Emerson Institute, located at Mobile, Alabama, is one of the most important secondary day schools under the control of The American Missionary Association. This year we have an enrollment of nearly four hundred. Of this number 115 are in the four classes of the senior high school, 80 in the two junior high school classes, and 196 in the six elementary grades. School opened October 1, and there are many additions to the enrollment coming in right along.

We have a faculty of fifteen; five of this number are white, one from Massachusetts who teaches music, one from New York who is head of the Normal Training work, the Principal and his wife, who is matron of the teachers, and myself. The colored teachers, all Southerners, are college trained and fitted for their work. The Domestic Science teacher is a graduate of Pratt Institute, Brooklyn, and is working toward her Master's degree at Columbia. Our Manual Training teacher is a graduate of Tuskegee and is an athletic enthusiast. We are one large family and have many good times together.

Our work is thoroughly graded and is the best offered by any colored school in this part of Alabama. We give public school music to all the pupils enrolled in the school. Private lessons in vocal or piano are available for a small extra fee. The girls from the fifth grade up are given sewing. They have cooking through the junior and senior high school classes. The boys of the two high schools receive shop work. Each girl furnishes her own materials for sewing and the finished article is hers. This is true, also, of the boys in their work. Besides these industrial classes we give a good college preparatory and normal training course. Our certificate is recognized by the A. M. A. colleges and our graduates are given satisfactory recognition at other schools.

Most of the pupils of our school are comfortably situated, though we have some who want to attend Emerson because of its high standards, but find it hard to pay tuition, obtain books, etc. For these worthy ones we wish we had scholarships; $25.00 would pay the necessary extra expenses for a high school student.

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Teacher's Letter from Willcox Academy, Vernal, Utah

DEAR Friends of the A. M. A.: We are sure that the more our missionary helpers in the East hear about this most interesting school the more will they recognize its importance.

Our school opened the first day of October, and the large registration has assured us that more students than usual (90 to date) were availing themselves of its advantages.

These students are not all from Gentile homes. Nearly 60 per cent of them have been reared in Mormon homes, and their parents still adhere to that faith.

I have been asked if any of our students had ever renounced the erroneous faith taught by the Mormon Church, and I am glad to say that several of them have openly renounced their allegiance to Mormon

VERNAL ACADEMY

doctrine and scorn the irrational assertions of their "spiritual leaders." There are others who are not so pronounced, but we who are with them month after month see enough to assure us that the influence of our school is accomplishing just the work that it was set to do. Moreover, some of the parents have had their faith decidedly shaken within a very few years.

We have this year some of the most interesting students that have ever attended Willcox Academy, and we think they will prove to be among the most promising.

Some are from very humble homes away out on the desert; homes that offer almost nothing to inspire a desire for education; and yet these children come, and they are never the same when they return. They have caught a glimpse of a larger life which they mean to reach. They generally do.

You ask me why I have so much to say about those who come from Mormon homes. I could say as much about our Gentile students, but I am so filled with the sense of what is being done for Mormon children and youth that my pen can hardly help telling the story of its accomplishments.

Why was this work started more than twenty years ago? Was it simply to offer book-lore to the children in this isolated inter-mountain country? If this were all, then might our Association begin to think that the financial support it has been placing here should be given to more needy fields if there are any such. If, however, our work was begun with the prayerful hope that not only Gentile families might be saved from the seductive influence of Mormonism, but also that Mormon youth might be drawn toward and led into the Christian faith, then you must see that the work of your own hands is established, and that your prayerful hope is being realized. Abandon this work? No! Rather, lift up your eyes unto the whitening fields for you are already reaping in the harvest. The work was never more hopeful and worth-while than at the present time. You could not think to reap and then cast to the winds.

Mormon missionaries are broadcasting their doctrines all over the country, from ocean to ocean, North, South, East and West. I need not tell you this; you may already know it, but here is something that you may not know. They select these missionaries, usually from among the most promising young people, and often students in the high school are chosen. A certain young woman was considered as a prospective missionary. Many persons were disappointed when she entered Willcox Academy. In three years she graduated, having completed her course. Did they send her on a Mormon church mission? Oh, no! Instead, she renounced Mormonism and left Utah—with the approval of her mother who had, until recently, been a strong believer—and entered Wheaton College, Illinois, where she is today much interested in Christian service. I could tell you of so many things that would quicken your missionary pulse, but I have already leaped beyond my limited space and must stop right now, while my heart is brim full of things that I want to write.

* * *

The Negro and His Schools

Elementary Schools Have Multiplied in South, But Much Remains to Be Done in College Work

THE cause of Negro education in the Southern States during the last few years has been making rapid progress. Elementary schools have multiplied, a substantial number of excellent grade schools have been established, while the enrollment of college students has more than doubled.

For this notable growth several causes are responsible. The establishment of trust funds by public-spirited persons, such as the Jeanes Fund and the Rosenwald Fund, has contributed millions to the work; the colored people themselves have shown a praiseworthy willingness to contribute; sentiment among the whites is rapidly crystalizing in favor of Negro education.

Ten years ago there was a very widespread feeling throughout the South that "schooling" was not beneficial to the Negro; that it put foolish notions in his head, taught him nothing worth while and often spoiled a lot of good plow hands. Today it is recognized that the trained Negro is not only a better and more efficient worker, but a better citizen.

The schools are teaching the colored people to cultivate their gardens, to cook what they raise, to keep their homes tidy and clean, to mend their clothes and repair their houses and their fences. Such work as this disarms suspicion and hostility.

Equally important is the tide of sentiment among the Negroes themselves, which in large part is inspired by the migration to the North and subsequent return of hundreds of thousands of colored laborers. These men and women come in contact with better opportunities, are witnesses to the advantages of education, and they want the folks at home to have better schools and better teachers. In the erection of their new school buildings in the South Negroes have contributed almost five times as much as whites.

The greatest need is for elementary schools in the rural districts. The larger part of the colored population in the South is still scattered throughout the farm lands, where the schools are small and poorly served. Only too often they are mere shacks, where one teacher, receiving perhaps $250 a year, conducts a three or four months' session. Yet within the last

few years remarkable progress has been made in correcting this situation.

The trustees of the Rosenwald Fund, which was created to assist in the building of better Negro country schools, reported at the recent Hampton Institute conference that up to April 30, 1923, it had assisted in the erection of 1,700 schools and forty-nine teachers' houses. These buildings were put up at a total cost of $6,257,492. Of this sum half was appropriated by the states and counties, 5.6 per cent was contributed by whites, 25.6 per cent by Negroes and 19.3 per cent from the Rosenwald Fund. Most of these schools were designed for one, two or three teachers only, but 165 were to have four teachers, fifty-six were to have five; fifty-five, six, and twenty-five more than six. The work is still going on vigorously and its effect in wiping out illiteracy among the colored population cannot fail to make itself felt in the near future.

But there is still a crying need for larger appropriations for public education among Negro children. For the session of 1919-1920 seven Southern States voted $9,171,000 for this purpose, which although double the amount given eight years ago is obviously inadequate to meet the needs of hundreds of thousands of children. Poor equipment with poorly paid teachers will be the rule until more is forthcoming.

In the matter of college work little more than a beginning has been made. A recent survey of thirty-three leading Negro institutions showed only 3,264 students of college rank. Most of these are enrolled in one or two of the larger universities. Howard University, for instance, having 895, or 27 per cent of the whole. Most of the so-called colleges devote their efforts to the lower grades of work, and of their total enrollment of 14,905 non-professional students, 6,555 are taking high school courses and 4,486 elementary courses.

It is probable that the number of colored college students in the United States, including those admitted to institutions primarily intended for whites, is not in excess of 5,000. A terribly poor showing this when we consider that our colored population is in excess of 10,000,000 souls. There can be no efficient leadership among the Negroes until more than one out of every 2,000 can secure even the semblance of a college education.

But colored educators themselves and the disinterested philanthropists who are aiding them with advice and with funds both feel that for the present the greatest need is for primary training. The chief effort is being expended therefore in establishing country schools where the millions of Negro children will be taught to read and write and the high percentage of Negro illiteracy cut down. When this has been accomplished more attention will be devoted to high schools and colleges. Still the primary schools will be inefficient without trained teachers, and trained teachers cannot be had without colleges.

All in all the situation, bad though it is, constitutes a vast improvement on the past and holds out bright hopes for the future. This country cannot afford, the South especially cannot afford, to neglect the education of so large a part of the people. Until the ten or eleven million Negroes of the United States attain their due share of training there will continue to be lost a vast potential force for efficiency and good citizenship.

"It seems that courts can do anything nowadays."

"How come?"

"They just arraigned a deaf man, and the judge asked him when he would like to have his hearing."

TOUGALOO COLLEGE CAMPUS, SHOWING FOREST TREES DRAPED WITH GRAY "SPANISH MOSS." BOYS' DORMITORY IN BACKGROUND

A Christmas Decoration Offer from Tougaloo College

TOUGALOO College will gladly send to anyone who requests it, a package of gray "Spanish moss," suitable for Christmas decoration. The campus at Tougaloo is noteworthy for the large quantities of this moss that hang from its trees, mostly forest trees still standing. The moss is most effective for decoration when used in light festoons, hanging from chandeliers, or against dark backgrounds, preferably of Christmas greens. When used by itself in heavy festoons the effect is disappointing. Used lightly, in connection with Christmas greens, one pound will serve for a parlor, three pounds for a small church or Sunday School room, six pounds for a medium-sized church, ten pounds for a large church. Both churches and individuals are invited to ask for as much as they may desire, without charge. And it is asked and hoped that every church or Sunday School accepting the moss will clearly inform its membership, by notice on printed calendar or from the platform, or both, that this Christmas greeting has come from Tougaloo College, the A. M. A. institution for advanced Negro education in Mississippi, the only state, except South Carolina, now having a larger Negro population than white. That in these days of expensive education it gives Negro youth a year of tuition, board, room, heat, light, laundry, books and incidental fees for less than $155.00; that its boarding department is filled to capacity, and that it needs to enlarge its capacity. Requests for the moss should be mailed early as possible to Rev. William T. Holmes, Tougaloo College, Tougaloo, Mississippi.

A school composition on "Industry"—"It is bad for a man to be idol. Industry is the best thing a man can have, and a wife is the next. Prophets and Kings desired it long, and died without the site. The end."

THE A. M. A. TREASURY

. IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of regular appropriations:

RECEIPTS FOR OCTOBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	$13,628.46	$3,540.13	$1,402.38	$18,570.97	$5,423.88	$23,994.85
1923	12,931.89	5,067.36	2,866.92	20,866.17	7,930.97	28,797.14
Increase	.....	$1,527.23	$1,464.54	$2,295.20	$2,507.09	$4,802.29
Decrease	$696.57	.....	.....	.....	.....	.....

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	$13,751.55	$3,212.46	$620.38	$17,584.39	$5,423.88	$23,008.27
1923	12,816.79	4,801.86	767.66	18,386.31	7,930.97	26,317.28
Increase	.....	$1,589.40	$147.28	$801.92	$2,507.09	$3,309.01
Decrease	$934.76	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	$74.58	$130.00	$782.00	$986.58	.....	$986.58
1923	115.10	265.50	2,099.26	2,479.86	.....	2,479.86
Increase	$40.52	$135.50	$1,317.26	$1,493.28	.....	$1,493.28
Decrease	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1922	1923	Increase	Decrease
Available for Regular Appropriations	$23,008.27	$26,317.28	$3,309.01	.....
Designated by Contributors	986.58	2,479.86	1,493.28	.....
TOTAL RECEIPTS	$23,994.85	$28,797.14	$4,802.29	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1923

Income for October from Investments $3,350.26

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Holden, Massachusetts, is rejoicing in a new pipe organ recently installed, which was dedicated at a morning service on October 14.

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Glendive, Montana, has redecorated its church building, and installed a fine Kimball pipe organ, obtained through the generosity of an eastern friend.

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Brewer, Maine, has made repairs and improvements on its church building and parsonage at a cost of more than $7,000. It has also installed a fine church bell.

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Hackensack, New Jersey, has recently enlarged its house of worship, doubling its size, and adding Sunday School, social and recreation rooms. A service of rededication was held on October 7.

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Southington, Connecticut, has renovated and redecorated its church building, erected in 1830. The cost of the improvement was $8,000. A rededication service was held on October 14.

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At Maywood, Illinois, our First Church laid the cornerstone of its new house of worship on the second Sunday in August. The building, when completed, will cost about $100,000. On September 17 this church dedicated its new parsonage, a gift to the church from two sisters.

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Hollis, New Hampshire, had the misfortune to lose by fire, on October 16, its fine old Colonial Church, which was erected in 1804. Insurance for $9,000 on a loss estimated at $40,000 affords some consolation, but they would be happier now if the insurance had been three or four times as large.

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In West Calais, Vermont, just a hundred years ago, two men went to the woods and cut and hauled to town wood enough to build a meeting-house which still stands. On Sunday, September 9, people gathered to celebrate the centennial anniversary of this ancient building. It still has the square box pews and high pulpit of years ago. The building cost $2,000. Services are still maintained in it during the summer.

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The annual meeting of the three societies federated in the Church Extension Boards (Home Missionary, Church Building, Sunday School Extension) was held in Springfield, Massachusetts, on Monday, October 22, 1923. It was one of the splendid series of meetings which made up the program of the National Council. Reports were presented, officers and directors elected and addresses made. The Church Building Society had its work signally emphasized by a white meeting-house on the platform, and by an inspiring address by Dr. Lewis T. Reed, of Brooklyn, on "The Dwelling Place of the Spirit." The thousands who crowded the municipal auditorium greatly enjoyed this address and other thousands who could not be there will enjoy reading it in this magazine.

FLATBUSH CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

The Dwelling Place of the Spirit*

By LEWIS THURSTON REED, D.D., *Brooklyn, N. Y.*

AS one looks back over the generations, it seems that as a nation we have always been engaged, up to within very recent years, in the task of conquering the wilderness; and in that great undertaking we, of the Congregational faith, have not been backward. Out from the older settlements of Massachusetts, Connecticut and Vermont went our missionaries 125 years ago into a country beyond the Hudson River that was still a wilderness. There these emissaries of the Gospel of Christ poured their strength and their very lives into the creation of Christian states all the way from the Hudson River to the Pacific Ocean. Their work endures in the emphasis that these state constitutions place on education and freedom of opportunity. They also left their mark in schools and colleges there.

They were pioneer people, dwelling amid other pioneers and seeking to meet the pressing needs of the hour. The churches that they built were the expression of a life that was eager and restless and cognizant of the temporary character of all its surroundings. Yet there were also traditions of force, beauty and dignity that those people had carried with them from the Atlantic seaboard. No people is architecturally impoverished that still possesses the Georgian tradition.

These pioneer people and preachers that pushed out from the Atlantic seaboard into the rich lands of western

* *Address given at the National Council, Springfield, Mass., October 22, 1923, for the Congregational Church Building Society.*

New York and the Western Reserve and the marvelous prairies east and west of the Mississippi, carried with them the remembrance of meeting-houses in the homes of their fathers that were the expression of a faith that was simple, clear and serious. It is interesting, as you follow the feet of these emigrants during the first half of the last century, to note how that Georgian tradition, starting with them from the eastern states, caused the erection of meeting-houses of a similar style during the first quarter of the last century and, finally, losing its strength, disappeared for a time. In such noble meeting-houses as those in Canandaigua, New York, and Marietta, Ohio, you can still see that ideal in the minds of the earlier pioneers.

When that period of remembrance had passed, church building in the United States passed through the valley of humiliation. During that period of architectural futility, which lasted from the end of the second quarter of the nineteenth century, almost down to the end of the century, religion endured all things at the hands of all men. Churches which possessed neither dignity nor worshipfulness were foisted on the public in the name of economy and cheerfulness and sociability. The worship of God was made secondary to the spirit of cheerfulness and the spirit of thrift. During that period were erected scores of churches over which one would never think of inscribing, "Be still and know that I am God." Instead he would accept it only as an invitation to be cozy or jolly or thrifty. This was the valley of humiliation for church architecture in America, from which, please God, we have now mainly emerged.

During the last twenty-five years the Spirit has sought and found a new expression. Protestant Christianity has advanced somewhat in culture as a result of the great increase in wealth. Thousands of men and women have brought home from their tours in Europe a remembrance of the great churches that awed and silenced their busy chatter and uplifted their hearts with a new reverence toward God. Hundreds of our young men from the architectural schools, studying in the Ecole des Beaux Arts, learned to reverence the fidelity and seriousness of the great architects and builders of generations past. These young men, returning home, found here and there in American churches a desire on the part of those who had had larger opportunities, to create dwelling places for the Spirit that would be to some degree commensurate with our larger knowledge of God and expressive of the reverence we owe toward him.

I believe that one of the most striking phenomena in American religious life is the widespread and serious improvement in church architecture during the last twenty-five years. While earnest Christians debate anxiously the question whether we are more or less religious than one or two generations ago, there cannot be the least doubt that we are declaring our religion in visible forms that are infinitely more beautiful and worthy than has ever been the case before in American life. For the benefit of those that fear and those that doubt concerning the reality of the religious life in America, one is inclined to point to this marvelous increase in the appreciation of architectural worth, and say: "There it stands, the indubitable embodiment of a spirit that is pure and good. It is right that men should worship God in temples that encourage worship, and we may be thankful that America has responded to the instinct."

The result has been some magnificent cathedrals, like St. Patrick's, in New York, and the Cathedral of St. John the Divine, in process of building, and other cathedrals that are either in process or in contemplation in other great centers in our country; Romanesque and Byzantine churches, each with its historic power and appeal; the development of the Mission architecture in California that has given that romantic state its own characteristic style, faithful to tradition

and the soil and at the same time moving the heart toward God; and the revival of Georgian architecture, peculiarly our own, which began to show marked strength here more than fifteen years ago, but which has since that time created churches of notable worth in every section of our country.

We may be thankful to believe that Congregationalism is sharing in this noteworthy advance in taste and in love of worship. The annual report of the Church Building Society gives from year to year examples of new church structures that are not only worthy of the study of every church building committee, but ought to be a source of deepest pride on the part of every loyal Congregationalist. Mention of individual churches may be invidious, where the record of the year contains so many splendid examples of true church buildings; but the presentation of such a series of noteworthy churches erected in our Congregational communion and the wide distribution of this report ought to deprive any church building committee of any justification or excuse for the erection of a church building that is tawdry, flimsy and theatrical.

I am inclined to think that it ought to become a regulation that on every church building should be erected a tablet containing the following inscription, "This church was erected under the direction of the following committee"; and there their names would stand blazoned forth as long as the church endures, a title to fame or ignominy, according to whether they built well or ill. I could imagine no more exquisite revenge to be taken upon some building committees than to have their names thus inscribed on the strange, individual monstrosities that have been erected to try the patience of their brethren. The fact is that in America today we are in process of achieving standards of architectural excellence, and no committee and no ingenious architect in the small town can ask excuse or pardon for failing to erect a building that has some real worth and dignity in it.

I believe that I am well within the truth when I say that the persistent purpose of the Congregational Church Building Society, in the year 1923, is to erect a dwelling place for the Spirit expressive of the reverence that is due to God and adequate for the service of his cause. There is laid upon ministers and churches in these days a positive injunction to erect churches that shall first of all speak of God. When one's eyes rests upon a church, whether it be a simple frame meeting-house in the tiniest village or a cathedral in the greater city, the immediate effect must be to lift the heart to the thought of God; otherwise the whole building is vain, its erection is a profanation, and its adornment an indecency. Just as the church service has no business to remind you of the minister, but only of the redeeming presence of Christ and God, so the walls of a church building ought always to convince the beholder that here is a place where God abides. Such church buildings are not the creations of wealth necessarily. In our beloved New England there are little white, frame meeting-houses whose sole external beauty —and it is enough—is in their proportions and in the loving care that has been lavished upon their surroundings. Whoever passes by knows that sometime a generation built here with sincerity, devotion and minds that were strong and pure. An ugly church, like an ill-kept church, is an indication of an indifferent, ignorant and slovenly people.

Perhaps some are contemplating the possibility of building a church. Let me say that the rules of the business of church building are known. They can be learned by you if you will make inquiry. There are men who have been at this task for years.

The first rule is that an ugly church is a poor investment from a purely business point of view. In the end, people of culture and reverence of spirit are going to attend a church

where reverence and beauty reign, whether that church be Congregational, Baptist or Episcopalian. Those who hope to build up sustaining congregations should erect churches true to the best architectural principles.

The second rule is that the best site is the cheapest site in the end. Those who discount their religion by tucking their churches on a side street in the city proclaim their own lack of faith and lack of confidence in their gospel. If church committees and preachers hope for a quiet and progressive future, they should know that the very foundations of the building must be laid with sincerity, generosity and humble docility. God defend a church from the spirit of self-assertion on the part of its committee.

Let me add that one cause of our thankfulness is that fitness in church architecture is not limited to one style, especially in our Congregational body. The freedom of which we boast, and which is a freedom under law in the realm of the spirit, ought to be a freedom under law in the architectural realm. We have freedom under those accepted principles of true architectural beauty and strength. It is still true that the Georgian architecture is admirably adapted to our Congregational form of worship. I suppose that no one would maintain that the Georgian is the last word in architectural glory, but when one studies the magnificent design of the Union Central Church in Honolulu he is aware that there are possibilities in Georgian architecture of which the great builders in the first quarter of the nineteenth century did not dream.

The spacious and imposing Second Church in Holyoke, standing like a great cathedral in that city, and the graceful and exalting Park Avenue Baptist Church in New York are indications of the use that non-liturgical churches can make of the Gothic. Any lover of church architecture opens every announcement from California with an expectation of some new design of appealing beauty from that land of sunshine and of creative energy in our Congregational forces.

There may be many noble contests among us, contests in eloquence, missionary zeal, and the spirit of sacrifice; but is there any contest that would leave more permanent memorials of the spirit of a devoted people than a generous rivalry in the creation of churches of our faith that should be true dwelling places for the Spirit? When a man's work is done and his ministry concluded, or when a generation that has had an opportunity to build a church has passed on, what would cause a deeper feeling of gratitude than the conviction that, in the providence of God, one had been able to create a dwelling place for the Spirit into which the Most High might condescend to enter and where the Shekinah glory might abide? Generations still unborn will turn to these shrines that have been created out of the love and devotion of men and women long gone, and though no one may know the builder, the heart of mankind is lifted in thankfulness to the Giver of knowledge and wisdom, who inspired the minds, quickened the hearts and trained the hands of those who erected his blessed church.

It is a task to be approached with humility and with courage, whether it be in the city or in the country, for every such meeting-house that we erect is the very revelation of the spirit in which we live. The spirit of pride reveals itself in the ostentation of the edifice, the spirit of fear in its frailty, the spirit of conservatism in its inability to develop any new form, the spirit of radicalism in its departure from the accepted canons. The spirit that is wise and true and Christ-like shows itself in the meeting-house that is strong and simple and brave.

"For out of Thought's interior sphere,
These wonders rose to upper air;
And Nature gladly gave them place
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat."

THE "LADIES' AID" OF LEXINGTON, OREGON

"Where Rolls the Oregon"

By Rev. D. J. Gillanders, *Lexington, Oregon*

I CAME to Lexington from Ontario, June 1st, 1922, with my little family. My children are Kenneth, nine; Bruce, eleven; Dorothy, thirteen, and Donald, sixteen.

On our arrival in Lexington I occupied the Ladies' Aid room in the church and two small tents, leaving my things packed as they had been shipped from Ontario, Oregon.

We soon called a church meeting to decide about a parsonage and all agreed that we ought to build. So we began at once. Inside of two weeks the contract was let. I took charge of the excavation work for a full basement and with help given by others I soon had it ready for the cement. I helped the contractor with the foundation also, and I gave the outside two coats of paint, also doing the painting and staining inside.

The parsonage is twenty-six feet by thirty, with front porch eight by sixteen. We have a full basement, six feet, six inches in the clear. On the main floor we have three rooms and a bathroom. Upstairs we have three bedrooms with a closet for each. We have light and water also in the parsonage. The house would be a credit to any community and has given our work a new standing in the town, and without it the work could not live. A parsonage is an absolute necessity.

The parsonage cost $2,700 with possibly three hundred dollars of donated labor. The money was raised by subscription and by the efforts of our Ladies' Aid. Our women have

done splendidly and without them we could not exist. There may be as good workers elsewhere but none better. To complete the final payment we came to the Congregational Church Building Society for a loan, which has been voted to our church and our ladies will repay this loan. True, the offerings for benevolences and salary have fallen behind, but I feel sure they will catch up.

REV. AND MRS. D. J. GILLANDERS, LEXINGTON, OREGON

Lexington is quite a pretty little town of about three hundred, on Willow Creek, in the center of the great wheatfields of Northern Central Oregon. But with the low price of wheat, farmers are going behind. You ask why? It is a dry farming belt and they have to cultivate one year, so as to get a crop the next, so only about half the land is in crop each year. The extra cultivation costs heavily, and debt is the result. In spite of this our people are getting behind the church nobly.

The homes are scattered on account of the large holdings, so an auto should be used, but the pastor cannot afford to buy one.

CHILDREN OF THE MANSE

On my Collbran, Colorado, field I preached six times every week, and often eight. I preached at Collbran in the forenoon and evening every Sunday, and at Molina, nine miles distant, every Sunday afternoon. Six other points I reached every two weeks, on week nights, of course. Every other week I reached four other points. All but seven months of this time I used horse and buggy. A Ford car came to be used the last seven months of my service there.

I want to thank the New York office for their many kindnesses; also the many eastern churches which have helped us so much.

RELIGIOUS EDUCATION NEEDED FOR THESE

At University Centers

THE passion for education has seized American youth to an amazing degree. High schools, academies, colleges, universities, technical schools, professional schools are crowded to the limit. We are glad of it. A sound and well educated citizenry will make Democracy safe.

These young people are in the most plastic period of their lives. Their minds are open and eager. If they can be made to see religion as a "reasonable service" they can be won into Christian life and service. If they can be helped to find God at the heart of the universe and in their own hearts they will have a transforming conviction. There is no more strategic situation for a church than at the gateway of a university.

Many of our Congregational young people are in the great state institutions. Already much is being done to awaken and develop in them Christian faith. We are helping them to grasp firmly the elemental truths of the spiritual life which are as real as the facts of physical science.

The Church Building Society is being called upon more and more to assist churches which are organized at these university centers, and it considers no part of its work more important. What it has recently done at Champaign, Illinois; Lansing, Michigan, and Austin, Texas, will have to be duplicated in other important educational centers.

One needs only to look into the eager faces of a group of young people to be stirred with a feeling of the tremendous importance of religious education. The earliest instruction and training should of course be given in the home. The foundations of character are usually laid in the first seven years of life. Too many homes, alas! are poorly fitted for this task. But all the years of school life, from six to twenty or beyond, should be filled with teaching and training, which will fill the young minds with knowledge and ideals of the highest sort, which will give spiritual vision, right ethical principles, and the spirit of the golden rule.

How Women Are Educating Themselves for Citizenship in the Modern Church

By Anna Estelle May

IN the modern church women have been educating themselves along many lines by many distinct organizations. The missionary societies, home and foreign, the adult Bible classes, Ladies' Aid, the Guilds, the Young Women's Auxiliaries, the Mothers' Clubs and all the rest, have contributed their share.

After more than a half century of women's missionary societies in local churches and nearby groups of churches, we meet in 1861, the first Woman's Missionary Union in America, organized in New York. Soon after that, beginning with the Congregational denomination, women's societies were formed auxiliary to the Foreign Boards in all denominations. So the great educational advance in missions was started. This education has been so thorough and so far-reaching in its scope that if you wish to know something of educational institutions or economic conditions in China and Japan, you do not go to a "leading educator" or business man, but to your neighbor who is a member of the church's missionary society. If you are planning a trip abroad and want to visit the most interesting of interesting places of the Far East or India or Africa, you may consult a Travelers' Bureau, but I advise you also to avail yourself of the fund of information which your women's missionary society can supply. With study and the acquisition of knowledge there has come the opportunity for training in associated effort within the missionary group which has achieved most notable results.

The Ladies' Aid Society has proved itself one of the greatest socializing agencies in the church. Here women learned to take the arts of the home and use them for the welfare of the community. The women within the group who prepared church dinners and cut and made garments for the poor, and did other things of like nature together, received a valuable social experience.

In the organized Bible class in the modern church, groups of women have been brought together for the intensive study of the Bible, missions, social service and have contributed much to the solving of community problems and to the realization of community possibilities. Often the Bible class has furnished instruction in Christian citizenship, such as, perhaps, no other organization within the church has afforded.

While one society has offered instruction to a small group of women in the church exclusively in foreign missions, another society has offered study to another small group in home missions and so on throughout the list, there has been little coordination or correlation of effort. Religious education ought to stand for the organization of all material offered in such a way as to eliminate waste and friction, to give to each woman in the church knowledge along lines of her special interest, at the same time enlarging her sphere of interest so that she may

have some understanding and sympathy with all the rest of the women of the church in all the different projects in which they may be engaged. In order to accomplish this, opportunity must be provided for women from various groups and for women who are not in any organized group to enter a larger fellowship and training. Broader contacts must be established not only by intergroup association but by interchurch and also intercommunity association.

All the Women of the Church at All the Work of the Church

Unity of effort expressing itself in a score of practical ways to build up a spirit of friendship and human kindness and to establish higher ideals for individual and social righteousness, must first be felt in the parish itself. It is vastly easier for most of us to pray for the daughters of an oppressed race in some far-off country or in some distant state in our own country than it is to make the daughter of our own washerwoman feel welcome and enjoy the fellowship of our own church. But isn't that just what we, as Christian women, must learn to do?

Working outside our own church with women of all denominations, unity of effort becomes extremely effective. In the South a federation of women's clubs—whose membership is ordinarily composed chiefly of church women—faces the question of race-relationship and the education of the colored people in its own state and with the support of churchmen and nonchurchmen forms a committee on racial relationships, promotes legislation, which will require the state as a matter of justice to its citizens to offer increased educational advantages to all of its Negro population. The work of the federation is effective because it is not a society of one particular church or denomination, but it is a neighborhood association interested in the solution of a problem in which the entire neighborhood is concerned.

Thousands of students from foreign countries are in our universities. Think of the stream going back. What are they taking with them? A Chinese girl who had received her early education in one of our mission schools came to the United States to finish her studies. Upon returning to her own land she said that she would never advise Chinese girls to come to America because their life here was too lonesome and hard. They would find no personal friends. Are we *international friends?* Do we invite as guests to our homes and to our churches the foreigners in our own neighborhood?

It is reported that 56,000 girls disappeared in the United States last year. Is not this a matter of most vital concern to us? What are we going to do about it in our own parishes, communities, states? The church has a more direct responsibility and interest in the problems of delinquency than we would sometimes like to admit. Out of the entire number of recorded cases of 6,000 delinquent women and girls studied intensively by workers of the Interdepartment Social Hygiene Board in 1918 and 1919, 63.8 *per cent claimed to have belonged at some time to a Protestant Church.*

Church Women at Work in the Community

I know of a city which has a girls' protective association conspicuous for the personal service rendered by the church women of the city. Worth Cottage, the temporary detention home for white girls, has received its support from the women of the various church societies and the federated clubs of the city. The two thousand dollars which met the first payment on Worth Cottage was given by a church woman from her tithe. One church society meets once a month in the parish house to sew for the cottage. Another denominational group sends its friendly visitor to the cottage for noonday services with the girls once a week. A Bible class of young women which has been interested in the home from the time of its establishment sends a

car each Sunday morning to take to the church of their preference any girls who wish to go to services. Any coming to this class are cordially welcomed and assisted in finding their normal place in the life of the church and the community. Another class looks after the recreational needs at the cottage. Many church women are interested in individual girls, helping them to find homes, employment and friends.

An Experiment in Real Sisterhood

In this latter Bible class there exists a wonderful comradeship. Side by side stand the college graduate and the girl with the sixth grade education who works in the laundry. A young married woman whose children are in the Church School stands beside the girl from Worth Cottage whose illegitimate child is cared for at the day nursery while she herself works for the support of them both, strengthened and encouraged by this Christian friendship. Stenographers and musicians, girls of leisure and girls from the poorest of homes find it worth while to work together for the bringing in of the kingdom of God. The class is a tiny bit of leaven in a church where class distinction is ever present. Can we comprehend the power of united effort with a social conscience such as this? I refuse to believe that Jesus' ideal of the kingdom of God was a dream. It is a very potent reality. What share shall the women have in ushering it in?

A Working Program for Community Organization

The Women's Cooperative Alliance of Minneapolis has a program for community organization in which sixty-two churches have been actively helpful. Briefly the program is as follows:

There are five departments: the Administration Department, which provides interdepartmental coordination and community cooperation; the Big Sister Department, which plans to meet the needs of the less privileged girls of the community, giving them supervision and housing, recreation and employment, using the social agencies and churches for meeting the problems which arise; the Research and Investigation Department, which makes surveys and social investigation concerning conditions which tend to promote delinquency; the Education and Publicity Department, which is conducted for the purpose of getting the most helpful information to parents concerning social hygiene, juvenile laws, community conditions, etc.; the Training Department, which provides instruction along the following lines: philosophy of social service, community organization, big sister work, social hygiene education, research and survey. The organization as a whole is a community movement with an educational program.

Women in the Rural Community

A little church in Michigan has attempted to work out through its women's association a program which adds the force of strong cooperation to the task of making the rural community a better place in which to live. Under their plan of organization there are four divisions, each meeting once a month for the special work of its department, while the entire association comes together for a community program and forum with an outside speaker at least one evening during the month. The citizenship group meets in connection with the Women's League of Voters and takes a keen interest in helping to secure better legislation and better law enforcement in its own county and state. The missionary division, or "Opportunity Club", as it is called, meets regularly to study conditions and needs in both the home and foreign fields and does its share towards spreading the gospel of missionary education. The devotional group is chiefly interested in the religious education program of the Church School. It also takes its turn at conducting the people's night prayer service. The fourth group is called the agricultural division. It boasts of a chicken club second to none in the county and a home-beautiful club

which avails itself of extension service of the state university and the help of the landscape gardener.

The men and women of another rural community worked out a practical program for community service and presented it in the form of New Year's resolutions. The pastor in his book "Fear God in Your Own Village" says of these, "We made a religious ceremony of signing these resolutions during the church service." These resolutions were as follows:

Resolved

To cooperate with my neighbors this year to the following ends:

To construct a large building for such community purposes as public recreation, library, concerts, lecture courses, gymnasium, club rooms and fire department.

To properly maintain our roads.

To bring producers and consumers in this vicinity closer together in some sort of cooperative enterprise.

To secure cheaper lights.

To improve the appearance of the neighborhood by proper disposal of rubbish, by the construction of sidewalks, by planting, and by beautifying properties in which I have interest.

To aid the school board and the public school teachers in every progressive effort.

To stick to these undertakings until they are accomplished, giving of my time and money as I am able, and doing all for the public good.

* * *

Protestant Men and the Ku Klux Klan

By Arthur E. Holt

IT is the belief of the writer of this article that the ultimate effect of the Ku Klux Klan program will be the solidifying of the Catholics and the division of the Protestants. But no one can thoughtfully consider the fact that thousands of Protestant men have been organized in the hooded klan without recognizing that there is something woefully lacking in Protestantism when this can be done. When one sees on the one hand the marvelous growth of the Rotary and Kiwanis Clubs and on the other a secret organization recruited largely from the ranks of Protestantism all growing up alongside the church, he is compelled to admit that the Protestant churches and the Protestant ministers have failed in the organization of these men for constructive purposes.

There is just one clear and certain message growing out of the Ku Klux agitation upon which all of us ought to agree. There should come into the field an organization of Protestant men whose activities and purposes should be constructive, tolerant and true to the traditions of Protestantism. That this has not happened before is largely our own fault. We need a new and constructively militant type of Protestant churchmanship. It has been the neglect of this which has caused the present situation. Protestant men are organizing on the basis of a prejudice rather than on the basis of a great national service.

Such an organization of Protestant men should be first of all a group of men in a local church who are making themselves intelligent about the things in which the church has a right to expect its men to be interested. If there are several such groups in a community they should organize in an interchurch association which will give the added impetus which numbers always bring in any kind of group organization. On beyond the local community there should be state and national organizations both denominational and interdenominational, and thus a nation-wide order of Protestant men can be built up.

What May Protestant Men Do?

Such an organization must not try to live on the basis of its antipathies. It should state at the very beginning that it is not organized to fight Jews and Catholics. There is a real danger that religious factionalism will be our last and toughest piece of unbrotherliness. If the policies of the Ku Klux Klan obtain we may expect to see the factionalism of Europe repeated in the United States. It ought to be possible for such an organization to be loyal to Protestantism and to rise above factionalism. Speaking the truth in love should be its watchword.

Such an organization of Protestant men could develop first of all a new and positive type of churchmanship. There should be a new loyalty to the church and all its activities. Altogether too long the male membership of the Protestant churches has been lacking in any fine loyalty which makes it possible for the church to do good work. This needs to be corrected.

Such an organization of Protestant men should take a constructive attitude toward the great problems of American citizenship. Many of the questions which the Ku Klux Klan faces in a negative way should be faced with a constructive and positive program.

The Five Great Interests of Men

What does it mean to be a man so far as the interests of life are concerned? There are five great interests which are very much to the forefront in the life of men. Manhood means the founding of a home, parenthood and its responsibilities, providing for wife and children. Manhood means citizenship. At the age of twenty-one we are allowed to vote. There comes to us the responsibility for taking part in the planning of our government. Manhood means earning a living. Vocational activity and vocational honor now come to be something more than a theoretical affair. Religion enters into a new phase in adult life. Someone has coined the phrase, the religion of a mature mind, which indicates that the adult is faced with the necessity of having a rational religion. All these great interests confront the adult manhood of America and organization of Protestant men should concern itself with all of them.

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International Relationship

One of the Resolutions of the National Council at Springfield.

That it is the sense of the National Council of Congregational Churches that our Nation should rise above all political partisanship in its international relations; that the world situation demands that America proceed at once to enter into the World Court, which was urged upon the people as a present opportunity and duty by President Harding in his last journey.

We believe that the United States should either enter into the existing League of Nations, or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men.

MONTHLY COMPARATIVE STATEMENT

October, 1923	This Year	Last Year	Increase	Decrease
Contributions	$7,612.00	$7,042.00	$570.00	.....
Legacies	1,210.84	.....	1,210.84	.....
Five Months from June 1, 1923	**This Year**	**Last Year**	**Increase**	**Decrease**
Contributions	$32,922.00	$29,401.00	$3,521.00	.....
Legacies	7,243.84	16,892.00	.....	$9,648.16

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Smoke From the Trash Pile

By Dorothy B. Robinson

Miss Robinson is a graduate of Mt. Holyoke '22 and is now studying at Hartford Seminary. She is a member of Grace Church, Holyoke, Massachusetts, where her father, Rev. Edwin Bradford Robinson, is pastor.

LET us journey southward to Columbia, the capital city of South Carolina. It is not for us to linger in the city proper, for we are headed toward a little community on one edge of the town. Here we are! We see a row of dingy-looking one-story houses on one side of the street, a field worked by men from the penitentiary on the other, a dusty clay road in between. As we turn the corner to our left we see another row of squatty little houses, and what is the source of that cloud of smoke? And what is that tiny little building standing by itself? The smoke comes from burning trash in the city dump heap, and that little building is a Congregational Mission Church. Why, that must be the very place for which we are looking! Let's see if we can find a key. No, we don't need one for the church has already been opened for tonight's meeting. We must peek in. Up at the front of the church is a small handmade pulpit, to the right of which stands a "parlor organ." Then we go out again between rows of rude benches. Ah, here is the man for whom we have been looking—the one who, with his family, has kept the church going through thick and thin. He tells us he can neither read nor write, but he wants to work harder for the Lord. Here comes a little procession down the road (there is no sidewalk) to the "trash pile church," bent on seeing their new missionary, for in our party there is a student sent out by the Congregational Sunday School Extension Society. About forty-five fathers, mothers and children came, and we had an inspiring meeting together.

REV. EDWIN B. ROBINSON

THE FATHER'S CHURCH

Now that our Daily Vacation Bible School for

the children is well launched with an average attendance of thirty or more, let us take "close-ups" of some of the homes. First let us go into a small red house. Look out for that hole in the step! "Good morning, Mr. D." He always likes us to greet him before we go in. He is an elderly man who was hurt in a railroad accident last November and has been confined to his bed most of the time since. His eldest daughter, now the sole support of his wife, the twins (twelve years old) and himself, is threatened with tuberculosis. Our words of cheer are appreciated here as well as in the neighboring family where the mother and three small children are dependent on the crippled father's woefully inadequate earnings. Though sickness or some other form of trouble or unhappiness seems to have entered every home in our community, yet we find among the people a supreme faith, and we see what a source of comfort religion can be.

DOROTHY B. ROBINSON

Now what is the place of the little "trash pile church" in the lives of these people? In the first place, it is the only source of religious guidance to many in the community. It stands as a beacon in the religious life of the people, and has as its watchword the winning of souls to Christ. This mission station touches those who would never enter the more fashionable uptown churches, and the Sunday School attracts children whose parents would be "ashamed" to send them elsewhere on account of ragged clothes, torn shoes or because they had no shoes at all. There is the men's Prayer Meeting every Tuesday night, regular Prayer Meeting Wednesday night, every Friday night Prayer Meeting at the home of the man hurt in the railroad accident; Sunday School every Sunday afternoon; regular church service every Sunday night; and this summer, for the first time, regular Sunday morning service as well. A spirit of great consecration, of mutual helpfulness in their prayer life, and a desire to serve are found here.

In the second place, the church ministers to the social and recreational life of the community. A vacation Bible School kept at least thirty children off the roads two morning hours of three days a week, for ten weeks this past summer. Not only were these children protected from harm, but they were engaged in construction work, and learned how to live together, rather than quarrel, or, as they would say, "fuss at each other." Then we organized a Mother's Club, which is to meet once a month for recreation and study. Our Fourth of July picnic —that was a glorious day! Two truckloads of fathers, mothers and children went about seven miles out in the country. Such lemonade made by two grimy - looking railroaders; such races, for everyone, from grandmothers to kindergartners! My, it was great to

THE DAUGHTER'S CHURCH

see faces brighten with real joy in living!

Then, too, our first Children's Day may properly come under the head of recreation, for it meant coming together for rehearsals with games afterward; it meant gathering flowers and decorating the church together,

DAILY VACATION BIBLE SCHOOL

and that night the children and their proud parents were nearly as excited as they were over our picnic. Another gala occasion was our Vacation Bible School Exhibition and church night, with free ice cream afterward. One little boy of eleven proudly boasted he had consumed ten ice cream cones, and he was able to come to Sunday School the next day.

The recreation problem in this community is a perplexing one. The movies are the only cheap form of amusement, and the people in the little church who have really given their lives to Christ, at the same time gave up the movies. So, for the most of the people, their recreation and social life centers in the home, either just "sittin'," or talking with a neighbor. Next summer's program includes more organized play for the children and more provision for the social life of the grown-ups. Then, too, it is hoped to devote some time to training a choir. To be sure, it is not very inspiring to sing with a wheezy, poorly tuned, antiquated house organ, but training in singing together may help.

A revival meeting means much in the lives of our people. Those who feel rather discouraged in their spiritual lives seek strength, those down and out yield to conversion and often those hesitating for one reason or another to enter the church come in at such a time. During the past summer five new members were added to the "trash pile church" roll, and many expressed a desire to lead more worthy Christian lives.

And "our bell" has been our chief topic of conversation for some time. Now it is hanging in the new tower built by the men in the church—an honest-to-goodness, twenty-four inch church bell. And the city has promised to cover the top of the trash pile with dirt. However, the smoke from the trash pile—the burning of the dross—suggests to the Christian the refining and purifying of his life.

A BIBLE DRAMA

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards
The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

The Christmas Fund of the Board of Relief

The State Boards Sharing in the Distribution

NO object of our benevolent gifts is more tenderly cherished in the heart of the church than the Christmas Fund of the Board of Relief. In the background is the sense of the need of the beloved men and women who have given their lives in the service of Christ. In the foreground is the impulse akin to that which prompts the Christmas gift to members of the family, including within the intimate circle of affection these toward whom we constantly feel such an overwhelming debt of gratitude.

The gift has also the same double significance to those who receive it. On the one hand, it ministers to real wants, compasses great emergencies, buys the coal, secures the winter clothing, pays the doctor, settles up the grocer's bill, gives an added touch of comfort when life is a constant struggle to make the ends meet. On the other hand, there is an overplus left when the bills are paid, the sense of a heart that loves, of a generous hand stretched out to bestow, of a strong arm that tenderly supports.

Last year the fund permitted an average gift of $40 on Christmas Day. And then the subscriptions kept coming in long after the Christmas festival. These later offerings were sufficient to carry the tender spirit of Christmas giving through several months, for they were used to meet emergencies among the pensioners.

Among the gifts were these: a gift of $100 to a beloved minister seventy-five years of age, housed with a broken leg; $100 to a widow in great suffering in the hospital after a severe operation; $50 to one, formerly a college president, after a serious accident; $100 to clear up for a widow the last bills involved in the death of her husband; $115 to a minister in despair over meeting a surgeon's charges; $100 for the care of a well-known minister who in his age had become mentally unbalanced; $50 to help a widow watching over a dying daughter; $100 for a beloved pensioner who lost everything in the Berkeley conflagration; $100 to meet a terrible emergency in the life of a young minister whose wife was rescued from the jaws of death by a severe operation.

The list of pensioners is much longer than last year. May we not hope to distribute an average of $50 in spite of this lengthened roll? Send your gift to the Congregational Board of Ministerial Relief, 100 East Forty-second street, New York.

Brothers in Arms

From an address at the National Council by Lewis T. Reed, D.D.

IN the New York club house of one of our college fraternities stands a bronze group erected as a memorial to the brothers of that fraternity, American and Canadian, who fell in the World War. It is inscribed: "Brothers of the Alpha Delta Phi." From the battle line is returning the Canadian soldier. Sore wounded in the attack, he staggers with unsteady feet and dazed sight. To his rescue has sprung his American brother. One arm is cast about him. Half carrying, half leading the wounded man, he flows around him with his own untouched strength, steadies the straying steps and brings him back to a place of peace. The figures in their close embrace, the firm arm of brotherhood around the stricken form, symbolize both the fellowship of two nations in a sacred cause and the fraternal loyalty that many of us learned to know and value in college days. Brothers in arms! Some to win wounds and death! Some to cast about the wounded the arm of strength and rescue! Brothers all!

LEWIS T. REED, D.D.

Soldiers of Christ

Is there not another battle equally severe where some, once strong, have found glory, but wounds as well? Forty or fifty years ago some of you who are here today went out from school and college, some into business, some into the ministry. Who dares say that they who gave themselves to the ministry, enlisted under the Captain of our salvation, have not borne themselves well in the fight? "These sought not glory but their country's good." They went into obscure places, scorned ease and comfort, counted not the cost, followed the white standard of the Christ wherever he led. The bright face of Danger they knew, and love and service, and now they straggle back from that brave front. Little do they bring save wounds and weakness — and cherished honor. Their steps are unsteady and their sight is dim. At so great a cost in human life is the faith maintained.

And some of you, no more intelligent, no more sound, followed business. Rewards have been yours, well won. Strength is yours, and home; and power, the power that money gives to help and save. It is not too much to ask that around these brothers of your souls who have given their very lives for Christ and his holy truth you cast the arm of your strength, and lead them to the place of peace.

Corporate Christian Love

The Congregational Board of Ministerial Relief preaches no sermons, builds no churches, founds no schools. Yet without what it stands for sermons are vain, churches are a mockery, education is futile, and expansion is a denial of Christ. The Board of Ministerial Relief is the corporate organization of Christian love. It is the hand of Christ outstretched in compassion. It is the arm of strength that bears up weakness. It is the loyal host of noble men and gentle women who are resolved that their brothers in arms shall not die on a lonely field, but shall come to a place of rest.

A Layman to Laymen

From an address at the National Council by Lucius R. Eastman, newly elected president of the Ministerial Boards and president of Hills Brothers Company, New York.

AFTER paying an earnest tribute to the retiring president, Dr. Henry A. Stimson, for his forty years of devoted service, and speaking of the fascination of the work in its wide reach and profound significance, the address proceeded as follows:

Great causes and great movements require great leaders. Some of us believe that Congregationalism is a great cause and a great movement. That in the next generation when the young educated people demand an outlet for their religious activities they can and should find it in a fellowship such as ours. But unless we put our business house in order we cannot expect to obtain really big men to come in and take charge.

Everyone is familiar with the fact that most business today is operated through the machinery of corporations. That the demand for capable young men is more than the supply. Witness the efforts of some of the big corporations to persuade the seniors in our colleges to come into their concerns. Study a little the methods of recruiting which they use—pecuniary rewards, of course—and I will refer to that in a minute. But remember one thing right here that pecuniary reward is not the only thing.

The Keynote

With the man of character, the potential leader, the keynote is service. The argument of an opportunity to render unselfish service and to carry responsibility is almost as powerful as any argument they use. I was talking the other day with the sales manager of a large corporation who in the course of a year interviews many college graduate applicants for positions. He told me that he could not remember an instance in the last year where the question was asked—what salary will I receive? The question that the college man was really interested in was—how soon will I have responsible work to do? The time has gone by when men will agree that the ministry is the only profession or work that one is called by God to enter. God calls us to use our talents where they will count the most in the spirit of humble service. All life is sacred and no calling is more sacred than another.

A Matter of Course

When these modern corporations go out to recruit men for the bigger jobs, they stress the opportunities for leadership and service, and then as a secondary consideration are prepared to show what the financial prospects are. And note this interesting fact—they will tell the young man of the group insurance the company carries, of accident and disability provisions and old age and retirement pension provisions under which they will benefit. They treat these things as matters of course. They go without saying. Every big concern does something like that. As a bank official told me, when referring to a young college man to whom they had paid full salary for two years or more while he was away sick—"We couldn't afford not to—for the sake of our reputation. We couldn't attract real worth-while men of character if we didn't treat them fairly."

What Is the Reputation of Your Church?

Very well. I'd like to ask you what sort of a reputation your particular church has. Do you think if you were to lose your leader, the president of your company, so to speak, that your reputation is such that you will find it easy to persuade a new man to come to you? After you have shown him

the opportunity, will the rest be a mere matter of form—"Of course we pay a proper salary. It goes without saying we protect you in case of disability or old age. Here is our record—we have always done it."

Can you say that? Do you right here now know that your home church is doing these things? Are you providing for your leading officer's old age? Be ambitious enough for your home church that it treats its employees at least as well as some of the big corporations that you sometimes speak of as soulless.

Make It Your Business

If you don't know will you find out; and please don't ask your pastor. Don't embarrass him and make him feel that he is an object of charity. Every business man knows that welfare work carried on among the employees fails of its real purpose when it attempts to assume a patronizing attitude. No real, red-blooded, educated American minister will stand being patronized. Every business man of you knows you can't run your business that way today, so why should you think of using such outworn methods in your church. No, don't ask your pastor but go around to the room of the Annuity Fund and see if his name is on the list.

Immediate Action

And then let me make one or two final suggestions—when you return home find out whether your church is doing its proper part in providing for the premiums, and, if it isn't, see to it that your trustees put the item into the budget for the next* annual meeting, and when the annual meeting comes see to it that the church adopts the item in the proper spirit. For I wonder how many young men have been kept from going into the ministry because of the way they have seen their own church treat the minister.

* If the annual meeting of the church does not occur until after the close of the year a special meeting should be immediately called, for unless a pastor's membership be concluded before December 31, 1923, he would lose the credit from the income of the Pilgrim Memorial Fund for 1924, which, it is estimated, will be not less than $80.

Ninety-eight per cent of Episcopal churches pay an assessment of the entire dues of their rectors in the Church Pension Fund. Ninety-four per cent of Congregational churches take no share in the pastor's annuity.

Mr. Roger W. Babson, Eminent Financial Statistician, at the National Council:

"We laymen should actively back the Annuity Fund for ministers. By this fund your church, for a small sum each year, can insure its minister against poverty, physical debility, mental worry, distracting debts, and other old-age pitfalls."

The credit from the Pilgrim Memorial Fund paid, in 1923, 90 per cent of dues on salaries of $1,340 or less, 60 per cent on salaries of $2,000.

A minister beginning membership at age thirty, paying dues on an average salary of $1,500 until he is sixty-five, would have an accumulation to his credit, of $6,894, of which he had contributed 3½ per cent, the church 3½ per cent, the Pilgrim Memorial Fund 39 per cent and interest 54 per cent. He would have a joint life annuity, provided his wife was about his age, of $600.

The assets of the Annuity Fund in 1915 were $41,797.23. In 1922 they were $1,084,824.91. In 1915 there were 272 members; at the end of 1922, 1,784 members. Membership had increased 6½ times while assets had increased 26 times. The Fund grows apace in its scope and strength.

The National Council and the Ministerial Boards

The Pilgrim Memorial Fund

FOUR years ago 107,000 Congregationalists agreed to pay $6,500,000 over a term of five years to aid our ministers in providing old age annuities, disability and death benefits. Doubtless some questioned whether so big a promise would ever be fulfilled. The friends of this cause, however, have been as big in their performance as they were in their promise. Two-fifths of the pledges are already closed. The total net collections had reached, November 9, the impressive sum of $4,208,403.33. Payments for the first ten months of 1923 were $486,593.23, which was $23,768.07 more than for the same period in 1922.

We must do better, however. In spite of the fine record of progress, we are behind our schedule in payments. Three-fifths of the pledges remain open. The amount unpaid or in process of payment November 1 was $1,725,647. In 1922, payments during November and December aggregated $134,554. This year we must have at least $150,000 in these months if we are to reach our minimum objective of $5,000,000 in 1925.

Of this year's receipts, $31,965 was for subscriptions on which no previous payment had been made. We must count on many others who have made no payment to bring their subscriptions up to date, if we are to have the amount required by December 31.

The Annuity Fund

The Consultation Room of the Annuity Fund was one of the busy places of the Council. Personal interviews were held with 135 ministers. All such are urged to take action as promptly as possible. Delay until the last days of the month may prevent the consummation of membership, involving the loss of the credit from the Pilgrim Memorial Fund for 1924. This, it is expected, will be, on the average, not less than $80. No minister can afford to forego the privileges offered. Act now, brethren.

The Board of Relief

The National Council took deeply to heart the presentation of the needs of the Board of Relief, showing the meager grants to the pensioners and the long distance between our standard and that of other great denominations. Even at the present scale, resources are utterly inadequate. The deficit, November 1, was approximately $25,000. Pastors and finance committees are urged to see that every dollar of the apportionment is promptly paid.

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Ten Months Ending Oct. 31, 1922, and Oct. 31, 1923.

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investments	Individuals	TOTAL
1922...	$24,878.68	$1,875.78	$1,053.35	$8,745.22	$53,720.34	$3,326.25	$93,599.62
1923...	30,239.22	2,028.47	1,132.34	11,301.43	54,552.07	6,255.26	105,508.79
Incr...	$5,360.54	$152.69	$78.99	$2,556.21	$831.73	$2,929.01	$11,909.17

Note: Donations and Legacies designated for Endowment, 1922, $2,607.00; 1923, $7,466.86; increase $4,859.86. Undesignated Legacies and Matured Conditional Gifts, 1922, $5,224.89; 1923, $15,573.20; increase $10,348.31. Total income, not including Christmas Fund, 1922, $101,431.51; 1923, $128,548.85; increase $27,117.34. Christmas Fund, 1922, $1,040.31; 1923, $2,138.91; increase $1,098.60.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

For God and Home and Native Land

By MRS. C. R. WILSON

AS Congregational women, with Pilgrim traditions, we are committed to freedom of conscience in the worship of God.

Our Federation represents the Christian womanhood of America in the churches of our order. How may we best conserve and strengthen those high sentiments which pertain to "God and Home and Native Land"?

MRS. C. R. WILSON

True worship is inherent in faith and reverence. We need to examine ourselves to ask whether we have a deepening and abiding faith in a God whose "arm is not shortened," who still guides the destinies of men and of nations and whose "truth is marching on." Is our faith something potential in our lives, the center and circumference of our choices and our activities, is it so luminous and winsome a thing as to attract others?

Does reverence, deep drawn from our spirits like water from a clear pool, stimulate in us a desire to worship, to express our loyalty in a cheerful observance of the Sabbath? Do we give the impression of unwillingly submitting to compulsion? Let us ever radiate a cheerful devotion to God, to his church and to its enterprises.

The word in the vocabulary of an American which in its sacred significance comes next to "God" is "Home." We have cherished the thought that our Nation's bulwarks were its homes. Are we in danger of losing this fundamental institution? The complexity of modern life tends more and more to take people out of their homes. In the cities where property is so valuable, apartment life, with its restrictions and crowded quarters, is not conducive to the most homelike atmosphere.

Are we teaching the youth of today that even though marriage is a civil contract, it should be considered a sacramental thing and that it should not be "entered into lightly, nor unadvisedly, but soberly, discreetly and in the fear of God"?

Public opinion is greatly divided as to the wisdom or lack of wisdom in easy divorce, but a right attitude on the part of young people in making choices for life companionships, with no thought of breaking, on any pretext, vows as sacred as those spoken at the marriage altar might materially lessen the revolting procession of ill-fated persons who crowd our divorce courts.

God, and Home and Native Land—

ah, Native Land! We women have been given a great new stewardship, viz., citizenship. In the past, if we had grievances, it has been easy for us to lay them to the politicians. But we have new responsibilities; if laws do not satisfy, the weight of obligation to effect right legislation rests upon us along with the men of our nation. Law enforcement rests upon sacrifice, the sacrifice of self for the good of the whole human family. Respect for law and its observance is an obligation resting upon us women as teachers and custodians of the youth of our day.

Are we seeking breadth of vision so that we shall have a national and international viewpoint? We cannot afford to be provincial. Do we study and know the needs of the girl in the cotton mills of Massachusetts or the cotton fields of Alabama, or of the man in the mines of Pennsylvania or the lumber camps of Oregon? Do we know the meaning of minimum wage, of justice in working hours, of collective bargaining, of equal pay for equal work and their application in the industrial world? Do we understand a socialism that is Christian, defined by the application of the golden rule?

Do we have the hospitality of Jesus toward strangers in a strange land, seeking to understand them, to discover their talents?

Are we free from race-prejudice, so that we can help in the upward struggle of a numerous people toward education and economic independence? Do we stand for their rights in the way of trial by jury and protection from mob-violence? How we long for Peace, for the coming of the Prince of Peace in the world! What, you ask, has all this to do with our Home Missionary Federation? We answer, everything, for we exist in order that, with a common bond, between all the States, of sympathy, of insight, of aspiration and endeavor, we may do all in our power to augment the constructive efforts of our great Homeland Societies in bringing in the Kingdom of God, in building churches and parish houses, in promoting the preaching of the Word and Christian Education, in pointing the upward path to those of alien birth and of other races, in ministering to the saints.

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Committee on Applied Christianity

THE great issue of Prohibition is at the front nationally and internationally. Some of the advocates and recognized authorities are not from the more commonly acknowledged lines of influence, but out of the ranks of hard-headed business men and large industries.

Follow the progress of Prohibition by reading the timely articles in religious and secular press magazines.

How convincing it is to have a running tabulation of facts, fresh and strengthened opinions on the subject, shorter and more frequent articles of weight, than to recommend compiled volumes that cannot keep pace with the fast accumulating facts.

References: The Congregationalist; Outlook—March 21, 1923, Sept. 5, 1923; Daily Papers; Current History Magazine—August 23, 1923, "Our Nation Menaced by the Wets"; "Star in the East" (Maine W. C. T. U.); Union Signal—June 28, 1923, describes the present petition of 6,000 Egyptian women for Prohibition.

The *Program Topic* for January, 1924, is "Saving America Through the Children of New Americans."—Psalm 78:4. Send to Congregational Home Missionary Society, 287 Fourth avenue, New York, for literature.

Posters!

AS announced in the last number of THE AMERICAN MISSIONARY, the winning state in the Federation Summer Conference Poster Contest was Minnesota. This decision was reached so near the time of the magazine going to press that it was not possible to publish then any description of the poster, or to give the name of its designer. The poster was the work of Miss Dorothy Mann of Minneapolis, Minnesota, representing the Plymouth Young Woman's Club of Plymouth Congregational Church. This group had met the first two of the specified requirements, namely, the sending of a gift to the treasury of the Woman's State Home Missionary Union, and the packing of a box for a homeland field. Since only one of these points was necessary, the group more than qualified for the honor that it received. The poster itself is a beautiful one. In coloring and artistic work it suggests the characteristics of Maxfield Parish, while its legend: "Find God, Friends, Work, Play at Young People's Camp and Training School, Carleton College, Northfield, Minnesota, June 19-26, 1923," embodies the real spirit and appeal of all our summer conference work. This poster was prominently displayed as a part of the National Council exhibit at the Auditorium at Springfield, Massachusetts, with the promised blue ribbon and gold seal duly attached, as well as the name and address of the designer, and was much admired. The other posters were exhibited at Faith Church at the time of the annual meeting of the Federation, where they called forth very favorable comment. They were then taken to the Auditorium where each was displayed for a short time, the space at our disposal not permitting us to keep up for the entire time of the exhibit any except the winning one. The Young People's Committee of the Federation desires to thank all who took part in this contest, and to congratulate all who submitted posters. Had it been possible to award seven blue ribbons we should have been glad to do so, as each poster seemed worthy of recognition! The Committee plans to repeat this contest another year and hopes that even more states will enter it. Definite plans will be announced soon and fliers will be ready for distribution. Let every state plan to push it vigorously, and, profiting by the experience of this year, secure an even larger response from its local groups in 1924.

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Conferences

ON the afternoon of October 20, two conferences were held at Springfield, Massachusetts, under the direction of the Young People's Committee. It was a pleasure to greet friends from long distances whom we all too seldom see. The conference on Children's Work centered around the Rally, which formed the first part of the program, and which illustrated what could be done with a group of children who had no previous practice in presenting the program given. It was thought that this would be especially helpful to county workers, who might want to do something of the same sort at county or association meetings. The Young People's Conference dealt with the three "Passwords" to success, "Study, Work, Giving." Under "Study" was emphasized the excellent material and helps available this year in "The Child and America's Future." Under "Work," the need for handwork, from the point of view of the relief that such supplies bring to overworked missionaries. Under "Giving" a plea was made for definite and concrete budgets for our Young People.